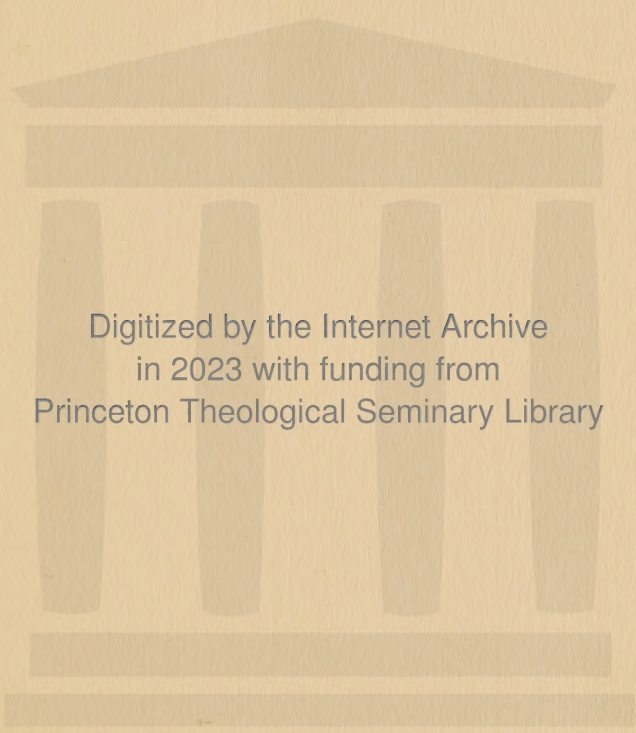
HUMANIST SERMONS

Edited by CURTIS W. REESE

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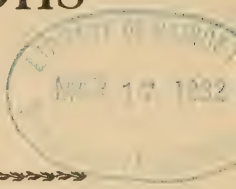
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HUMANIST SERMONS

Humanist Sermons

Edited by

CURTIS W. REESE



Sermons by

JOHN HAYNES HOLMES
CHARLES H. LYTTLE
CURTIS W. REESE
E. STANTON HODGIN
E. BURDETTE BACKUS
A. WAKEFIELD SLATEN
JOHN H. DIETRICH
EARL F. COOK
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L. M. BIRKHEAD
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CHICAGO : LONDON
The Open Court Publishing Company
1927

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CHICAGO

Preface

WITHIN the liberal churches of America there is a religious movement which has come to be known as Humanism. The ideology of this movement I attempted to sketch in "Humanism," issued last year. The present volume is a collection of sermons which have been used in the regular course of parish preaching. Each minister was asked to make his own selection. Consequently, the wide range and supplementary character of the subjects are purely accidental.

It is not my function to analyze or evaluate the sermons. Each minister has spoken his own mind in his own way, and is alone responsible for his utterance.

My aim is to introduce the Humanist point of view in a way that will assist in the proper interpretation of the sermons that follow.

Humanism has been used to designate certain thought movements which in varying degrees have centered attention on the study, the worth, and the enhancement of human life.

Sophist Humanism, in the fifth century B.C., turned attention from cosmological speculation to the study of man. Renaissance Humanism, beginning in the fourteenth century, flooded the dark ages with the light of classical learning, thus assisting mightily in transforming the medieval into the modern world. Encyclopedic Humanism, in the second half of the eighteenth century, fought error, fostered enlightenment, and magnified human desires and aspirations. In current history,

philosophical Humanism puts human nature at the center of the knowledge process and defines values in terms of the relation of things to human living; scientific Humanism investigates cosmic behavior with view to using and controlling it for human ends; educational Humanism relates the power of knowledge to the needs of life; and religious Humanism grounds spirituality in human living, thus contrasting sharply with superhuman, supernatural, and absolutistic value-schemes.

Throughout its history Humanism has centered attention on the study, the worth, and the enhancement of human life.

NEGATIVELY STATED:

(1) Humanism is not Materialism. Materialism is the doctrine that "the happenings of nature are to be explained in terms of the locomotion of material." It is properly contrasted with Animism. It is mechanistic, not spiritistic. It belongs to the pre-electron period. While the mechanistic hypothesis of Materialism has served a useful purpose in scientific experimentation, it is now regarded by competent physicists as an inadequate hypothesis; and in the realm of psychology and sociology Materialism breaks down utterly. Humanism holds the organic, not the mechanistic or materialistic view of life.

(2) Humanism is not Positivism. Positivism as a religion is an artificial system which substitutes the "worship of Humanity" (past, present, and future) for the "worship of God,"—"the immortality of influence" for the "immortality of the soul," etc.

Humanism, on the other hand, holds that the "Humanity" of Positivism is an abstraction having no concrete counterpart in objective reality, and that most "in-

fluence" far from being immortal is highly transitory. To Humanism "worship" means the reverential attitude towards all that is wonderful in persons and throughout all of life; a wistful, hopeful, expectant attitude of mind; not abject homage to either "Humanity" or "God."

As to immortality, the Humanist shifts the emphasis from *longevity* to *quality*. But Humanism encourages research in the realm of the spirit. In his "Studies in Humanism" Schiller devotes a chapter to the most sympathetic yet critical discussion of "Psychic Research."

(3) Humanism is not Rationalism. Historically, the rationalist belongs in the group with the intellectualist, idealist, absolutist, not with the realist, pragmatist, behaviorist, humanist. "Reason" is Rationalism's God, just as "Humanity" is Positivism's God. Humanism finds neither absolute "Reason" nor "reason" as a faculty of the mind. But it finds intelligence as a function of organisms in various stages of development. To Humanism, dependence on the "Reason" is as fallacious as dependence on the "Bible" or the "Pope." Humanism's dependence is on intelligence enriched by the experience of the years; but it knows that intelligence is not an infallible source of either knowledge or wise conduct. Rationalism is dogmatic; Humanism is experimental.

(4) Humanism is not Atheism. Atheism is properly used as a *denial* of God. It is not properly used as a denial of a personal transcendent God. It is not properly used to describe monistic and immanent views of God. If and when the Humanists deny the existence of a personal transcendent God, they are not Atheists any more than was Spinoza or Emerson. But, as a matter of fact, the Humanist attitude towards the idea of God is *not that of denial* at all; it is that of *inquiry*. The Humanist is questful; but if the quest be found

fruitless he will still have his basic religion intact, viz., the human effort to live an abundant life.

While the foregoing theories *as such* are not to be identified with Humanism *as such*, it should nevertheless be clearly understood that a Humanist might hold more or less tentatively any one of these theories, just as he might so hold any one of many theological theories. In its basic nature Humanism short circuits cosmological theories and lays supreme emphasis upon certain human attitudes which may or may not be enhanced by cosmologies.

POSITIVELY STATED:

1. Humanism is the conviction that human life is of supreme worth; and consequently must be treated as an end, not as a means. This is the basal article of the faith of Humanism. So jealous is the Humanist of human worth that he insists on regarding it as inherent and not derived from a super world of any sort. Human worth is as native to human life as are finely equipped organisms, delicately balanced impulses, and spiritual urges. In fact, human worth is constituted of these and needs no extraneous addition to make it valid. The Humanist insists that human worth is intrinsic to human nature; and that its derivation is of an evolutionary character and is one with organic derivation.

There is nothing new in the corollary of human worth, namely that man must be treated as an end, and not as a means. The classic expression of this point of view is in the philosophy of Kant, and Felix Adler has incorporated it in his Ethical Philosophy. But Humanism affirms this view with great passion because of its emphasis on the essentially human constituents of human worth.

From this basic conviction several significant consequences follow:

(1) Man is not to be treated as a means to the glory of God. The Westminster catechism said, "The chief end of man is to glorify God, and to enjoy him forever." This is typical of orthodox theologies. The glory of God is primary; man is secondary. The result is that today in most religious circles man is thought of as only an instrument in the hands of God. The "event" likewise is said to be in the hands of God.

Traditional theologies of all sorts, the new as well as the old theism make of man's worthful qualities a reflection of a pattern kept forever on some eternal mount, or a concrete expression of the universal, or a billow upon an everlasting sea. Only by this eternal, or universal, or billowy relation is man worthful. Humanism, on the other hand, holds to man's native and essential worth even though, as is likely the case, the eternals and the universals and the everlasting seas be found to be only the vaporous products of a natively worthful imagination. (The worth of the imagination being in the process of imagining, not in the product of the process.)

(2) Man is not to be treated as a means to cosmic ends. Whatever purposes, if any, the cosmos is working out, man is not to be regarded as a means for their realization. If the cosmos moves toward some far off divine event, it is to be hoped that man's self-realization, man's expansion, man's enrichment and ennoblement will contribute somewhat to that event. But since man cannot or at least does not know what that event is, or what ends the cosmos favors he cannot and should not order his ways for the attainment of any ends other than human development. To fix attention on cosmic ends is to weaken one's grasp on the human situation.

(3) Man is not to be treated as a means to a moral order. Morals grow out of human situations and are binding in virtue of their human meaning. Morals are means to human ends, not ends in themselves. Moral law, like natural law, is a descriptive term, not an objective entity. The sense of ought, the feeling of responsibility, and the like, are products and instruments of the emotional life of man, not authorities to be imposed upon man. Humanism takes evolution seriously and finds in creative synthesis an explanation of moral and spiritual matters as well as of physical and biological matters.

(4) Man is not to be treated as a means to a world order. Economic, political, and social matters are means to the ends of human life, not human life means to their ends. Here Humanism touches vitally the whole social system. Governments, mechanism of production and distribution, arrangements for economic exchange, all social and economic and political arrangements whatsoever are to be tested by their contribution to human life and are to stand or fall by the verdict. Every element of the social, political, and economic order must be constantly re-examined, and altered, or obliterated on the basis of its ministry to human needs.

Nothing in the realm of business or industry or the state is to be regarded as sacred save as it gives itself to the development of human life.

(5) Moreover, *a* man is not to be treated as a means to *any other man*. Mutuality no doubt plays its part, but mutuality is itself a means to personal values. No man may use any other man for his own selfish purposes. Eliciting the best that is in others is no doubt mutually helpful, but each is to act towards the other so as to enhance personal quality, neither being merely a means to the other. The good of each must become the

concern of all. This is a hard saying, but it is the heart of any gospel that hopes to save mankind. I point you not to an easy way but to a hard way.

Human life is of supreme importance and consequently must be treated as an end, not as a means.

2. Humanism is the effort to understand human experience by means of human inquiry. The numerous explanations of human experience fall under some one of perhaps four general designations: Revelation, Intuition, Speculation, and Investigation.

(1) Strange enough most races and practically all religions, baffled by the mysterious meanderings of life, have regarded revelations of one sort or another as the only possible way of understanding human experience. Oracles, institutions, priests, books, great souls like Jesus, have been regarded as sources of divine revelation. But modern minded people no longer take seriously the claims of supernatural revelations. So the non-humanistic explanations of human experience are passing away.

(2) However intuition may be regarded, whatever validity may accompany its insight, whatever may be the ground of its functioning, whatever reality it may lay hold upon, it is the human spirit that intuits. All the elements of intuition are human elements. Its insights are to be trusted only when based upon human experience and checked by the verified findings of human science.

(3) It is likewise with speculation, which is a functioning of the mind of man. Speculation is trustworthy only when premised upon facts blasted from the quarry of reality by the power of human investigation. Speculation must rest upon a foundation of fact else its structure is but the plaything of a day. All theologies and philosophies are the products of human speculation, and

are to be evaluated as such. Theologies and philosophies are subordinate to human life, not human life subordinate to them.

(4) The investigation of facts, the holding tentatively of hypothesis drawn from the facts, the verification of findings, the revamping of theories, the endless threading of the maze of life, is the modern, the scientific, the Humanistic way to the understanding of human experience.

In fact all the ways are human ways. Even the nonhumanistic theory of supernatural revelation is itself the product of the human mind. Human inquiry is a highway cutting through every field of human experience.

So Humanism consciously depends upon human inquiry for its body of knowledge. And while the body of knowledge is as yet but small it is gradually and certainly growing. More has been added to human knowledge within a century by Humanistic science than the old ways added in sixty centuries. The struggle of Humanistic science with supernaturalistic superstition is an epic classical in quality. Gradually the battlements of the dark ages have been stormed, the old flags torn asunder, and the fortresses leveled. As the debris is gradually cleared away already may be seen ascending the white columns of the palace of understanding. Already the surrounding fields are cleared, revealing fertile soil from which may grow innumerable trees of knowledge. Practically all of the present arts and instrumentalities of civilization are of recent Humanistic origin.

It is a long journey from primitive mystery to modern knowledge, but the journey has been made by man. Other and yet greater journeys are to be made. The secrets of the heavens and of the earth are being ferreted

from hidden depths. Organisms are open for investigation. Molecules, atoms, and electrons are subjects of inquiry and analysis. The realms of the metaphysical are tossed back and forth by human inquiry like balls by the deft fingers of stage magicians. And all this is made possible not by any kind of divine intervention but by human ingenuity. Humanism is the effort to understand human experience in its total setting by means of human investigation.

3. Humanism is the effort to enrich human experience to the utmost capacity of man and the utmost limits of the environing conditions.

(1) The primary concern of Humanism is human development. It embraces whatever facts or postulates, whatever values or hypothesis, whatever sensory experience or esthetic delight, whatever machinery or technique, may enhance human development. But Humanism believes that in the long swing of things the inner man is best served by respecting the objectivity of facts and values. Humanism is fully aware that human development is conditioned by the cosmic situation; but it holds that within certain limits human intelligence is regulative of cosmic situations for human ends. Somehow and to some extent the cosmic situation *conditions* but does not *regulate* human development. Somehow and to some extent human intelligence *regulates* but does not *condition* cosmic situations.

(2) Within the margin of human capacities and environing conditions Humanism aims at the fullest possible life for every person born into this world. The Humanist is keenly conscious of the present human situation. Despite the geometrical progression of the physical sciences and the vast accumulation of knowledge in these fields the social sciences still move at the rate of arithmetical progression. This distresses the Humanist.

He feels that personal and social values should speed ahead. He takes seriously the present woeful condition of the spirit of man, and finds no compensation in unfolding cosmic purposes. He finds no cosmic compensation for the dead scattered on a thousand battlefields, none for the living dead in a million homes, none for the esthetically famished that multiply the world over. These burden him greatly; and the burden is made greater by a sense of human responsibility. Most of the ills that beset the human body, most of the terrors that frighten the human spirit, most of the plagues that lay barren the earth are amenable to human control. And they have not been controlled chiefly because man, not understanding his own power, has fallen in slumber upon the bosom of the eternal. Every hair that is prematurely gray, every clod that falls too soon upon the casket of the dead, every unnecessary sorrow that darkens a human brow, weighs upon the conscience of the enlightened man.

The Humanist believes, however, that immense improvement is possible, that wholesale measures may rapidly redeem vast areas of the earth, and that human intelligence and technique are equal to the task.

(3) The Humanist does not want to wait for the slow processes of nature. He believes that man may speed up the processes of nature, that desired results may quickly follow the application of human intelligence to concrete problems, that a decade of intelligence may right the wrongs of centuries, that one generation motivated by good will and directed by intelligence could achieve results that would enrich countless generations yet to be born. The fortunes of the world are not in the lap of the gods, but in the hands of man.

Nor does the Humanist want to wait for the slow processes of nurture. Rather would he speed up nurture

itself in the development of the young; and in the development of the elders, he would seek psychological new births. Men's patterns of action are not fixed irrevocably by past events. Causes, ideas, goals have regenerative power. Things yet to be are sometimes more potent than things that have been. The Humanist does not forget that the slow prodding processes are essential; but he believes that wholesale measures of reform and of creative will are feasible and imperative.

Let me close with a quotation from *Humanism*, which I believe sums up the matter: "Man is capable of achieving things heretofore thought utterly impossible. He is capable of so ordering human relations that life shall be preserved, not destroyed; that justice shall be established, not denied; that love shall be the rule, not the exception. It but remains for religion to place human responsibility at the heart of its gospel. When this is done, science and democracy and religion will have formed an alliance of wisdom, vision, and power. In this high concert of values, religion must be the servant and through service the master of all."

CURTIS W. REESE.

Chicago, 1927.

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I

RELIGION: A SURVEY AND FORECAST

JOHN HAYNES HOLMES

The Community Church
New York

Religion:
A Survey and Forecast

John Haynes Holmes

The question which I am to discuss is occasioned by the fact, which must be as apparent to others as it is to me, that the religious world in our time is in a state of disturbance and upheaval such as it has not known since the age of the Protestant Reformation. It is not too much to say that Protestantism is breaking up today, just as Catholicism was breaking up in the fifteenth and sixteenth centuries. Great movements of unrest are everywhere abroad. On the one hand, the churches, for reasons which we are not yet willing to admit to ourselves, no longer exercise any of the authority which was so easily and completely theirs a hundred years ago. Their sanctions are destroyed, their foundations sapped, the springs of their existence running dry. On the other hand, the people have discovered a thousand new and vital interests which had no place in the world until the coming of our generation. Just as the Reformation was preceded and accompanied by the Renaissance, so the religious upheaval of our day has been preceded and is now accompanied by a new knowledge, a new experience, unprecedented for range and wonder in the history of mankind. We are living in a new world; we are using powers of which the gods

themselves knew nothing in the ancient days. What wonder then that the old, traditional institutions of society seem as incapable of containing this new life as the sides of a mountain containing the molten lava when an eruption is blazing forth. For better or worse, our old religious world is breaking up. Our children, or our children's children, are never going to see that life of Bible reading, Sabbath observance, church attendance, creeds, rituals, sacraments, ecclesiastical law and custom, into which we were born, and in which most of us were reared. On the contrary, they will look back upon these things very largely as we look back upon sacrificial offerings, magic charms and incantations, ceremonial dances and medicine men—interesting relics, but nothing more.

What forces are under way to produce these changes? What has come upon us, to destroy our institutions and remake our ways? Is religion disappearing; or will a deeper and finer interpretation of life replace the old, and demonstrate once more the truth of Fiske's great phrase, "the everlasting reality of religion"? These are questions which press upon us, if we be intelligent.

I can touch upon only a few of the more conspicuous factors in the situation, and upon these very lightly. I think of Keats' famous line—"I stood tip-toe upon a little hill!" But this need not disturb us, for the factors which I shall name are typical, and may be safely taken as illustrative of all the forces which are at work in the religious field. For our purposes, I mention three of what seem to me to be the most interesting processes of our time.

(1) First of all, there is that movement which has been under way ever since the Renaissance, steadily gaining momentum as the generations pass, which can best be summed up in the rather formidable word, "sec-

ularization." In all ages men have recognized the distinction between the sacred and the secular. The sacred comprised all that lay within the religious field—all that concerned the eternal destiny of man in this world and in the next. The secular, on the other hand, comprised everything that lay outside the religious field—those things that had exclusively to do with temporal matters and concerns. St. Paul had this antinomy in mind when he wrote that immortal sentence: "The things which are seen are temporal, but the things which are unseen are eternal."

Now in medieval times, as largely in ancient times, the sacred was so well-nigh universal in its range as to swallow up the secular altogether. There was "the temporal power" of the kings, to be sure, but this was subordinate to the eternal power of the church, and thus little other than a name. The church, as a matter of fact, took everything under its direction and control. This life was but a pilgrimage to the world beyond the grave, and it was natural, therefore, that its spiritual interests should monopolize the field. With the Renaissance, however, there came a great awakening—the Renaissance, as the word implies, was itself the awakening. Men suddenly became interested, for the first time in a thousand years, in what we now recognize as secular affairs, and little by little began to emancipate themselves from the exclusive rule of religion. This is the movement which is known in modern history as "secularization."

Illustrations of this movement are almost numberless. The secularization of the state is perhaps the most obvious as it is the most dramatic. In the old days, the kings were the feudal retainers of the pope; the nations were so many parts of the great universal domain of the church. With the advent of Protestantism came the

separation of church and state—the deliverance of the government as such from any control of any kind by organized religion. This process, which began a good five hundred years ago, is completing itself in our time. Thus, at the opening of the present century, France precipitated its great fight for disestablishment, which resulted, in that country as in this country, in the separation of church and state. Exactly the same fight is now going on in Catholic Mexico, to exactly the same end. The Bolsheviki fought the same fight in Russia, where the Holy Church had been the supreme power in the government of the Czar. In only a few countries today is there an established church. England, curiously enough, is one of these; but here the relationship survives because the state is supreme over the church, and thus uses it to its own temporal and worldly ends.

Another instance of secularization is found in the schools and universities. In the old days, education was exclusively in the hands of the church. One of the great achievements of the church in the Middle Ages was the founding of those great centers of learning in Oxford, Paris, Amsterdam, Padua, which were later to prove its own undoing—as in the work of such a scholar, for example, as Erasmus. But today the schools are free of religious influences; they belong to the body-politic, not to the body-ecclesiastic. There are a few sectarian institutions here and there, to be sure—the Catholic Church, in its own defense, maintains its system of parochial schools—but the great body of education is in the hands of the public. Which means that our schools and colleges are to be rated now as secular rather than as sacred institutions.

The same thing is seen in the private life of the individual. In former days, we were in the hands of the church from the hour of birth to the hour of death. We

were baptized when we came into the world, for the saving of our souls; we were given the last rites of the church when we passed into the beyond, again for the saving of our souls; if we married, it was by the church, that our union might be lawful and its fruits blessed. Now the tendency is all the other way. Baptism, with enlightened people, is no longer a sacrament, but, if it survives at all, a service of moral uplift and dedication. The last rites of the church survive in Catholicism but not in Protestantism; the funeral parlors, multiplying all about us, show how many people these days are being buried outside the churches altogether. As for marriage, it is first of all today a civil ceremony; the religious ceremony is a matter of choice but not of law.

So the process of "secularization" has gone on, and is going on! More and more the churches are being thrust aside. More and more is society finding it possible to live outside the domain of religion, if it so desires. And more and more is it so desiring! Every day our world is less a sacred world, and more a secular world. The "invisible" is becoming truly invisible; the visible is all we seem to want to see!

(2) A second process, well under way and far advanced in our time, takes us into the field of ethics. From one point of view, this movement may be described as one more extension of the secularization process; but it is so distinctive and important in itself, that I prefer to consider it by itself.

What I have in mind is the fact that morality today is tending to set itself up as something entirely independent of religion. Ethics is claiming and establishing its autonomy. There was a time—and it is still with us in certain parts of the world—when morality derived its life from religion, its authority from the religious sanction. The moral law was the moral law, to be rec-

ognized and obeyed without dispute, because it was the law of God, established by his will. It was something handed down, in other words, from above, as the two tables of the Law were handed down to Moses upon Sinai by the great Jehovah himself. But nobody believes this any more—nobody, that is, who lives in the world of enlightenment and intelligence! The Ten Commandments, as recorded in the Bible, have no divine authority. If they have any authority at all, it belongs to themselves for what they are from the standpoint of history and experience, not to any heavenly source from which they may be supposed to be derived. As a matter of fact, the old decalogue of Moses is sadly shaken in our time as an absolute code of ethics.

In many minds, the outer sanction of religion, as the basis of the moral life, has disappeared only to give way to the inner sanction. Not in the Bible as the word of God but in the conscience as the voice of God, is the seat of authority in morals! This was the teaching of the Transcendentalists in the eighteenth and nineteenth centuries—of Kant in Germany, Coleridge in England, Emerson in America. There are three things we can be sure of, said Theodore Parker, as intuitions of the Soul: these are God, Immortality, and the Moral Law. But this transcendental viewpoint, like the Mosaic viewpoint, has almost wholly disappeared in our time. The sociologist has long since learned to interpret morals as the code or custom of the race as formulated from the experience of ages past. The psychologist, especially he of the contemporary Behaviorist school, sees conscience as a function peculiar to the individual as a guide to action, and not native, in any sense, to the cosmos of the spirit. It is still dubious as to just what the conscience is, and how it works; but that it is an infallible voice, is an idea no longer tenable.

It is thus that morality is separating itself from religion. The Moral Law still holds among us, as august and imperative as ever. But no longer do we seek for a religious sanction of this Law. It stands today on its own feet; it speaks by virtue of its own authority. Religion, in other words, is no longer necessary to the moral life. We could get rid of religion, and still have morality. The Ethical Culture Society, a movement which refuses to call itself a religion, yet exalts the Moral Law beyond all other movements of our time—this is the perfect, as it is a most impressive, illustration of what I mean.

(3) A third process, making for the disintegration of religion, is that of physical or natural science. We are familiar with the conflict between religion and science during the last four hundred years. We are not familiar, most of us do not allow ourselves to be familiar, with the outcome of this conflict. This outcome, of course, is perfectly simple; it is the victory of science on every battlefield where the issue with religion has been joined. Christianity, as we know it, has a perfectly definite interpretation of life upon this planet. It tells how man began; it presents the stupendous drama of his fall and condemnation; it portrays the miracle of Christ, the Son of God, come down to earth, to suffer and thus atone for humankind; it reveals the wonder of redemption, and its eternal rewards in the life beyond the grave. But science knows nothing of all this; it writes the story of the race, from earliest beginnings even until now, and says nothing about these events. Nay, more than this—it positively disproves the reality of the Christian narrative. The earth was not made as stated in the Scriptures; man was not created arbitrarily by the hand of God, and placed innocent and blameless in the world; man did not fall from an original state

of grace, but on the contrary has risen out of the dust, out of the realm of animal existence, by a process of evolution more marvellous than anything narrated in Holy Writ; as for the Son of God and his atonement, it is all a myth as patent as the quest of Theseus or the labors of Hercules. Nothing is more amazing, to my mind, in reading books of theology and biblical interpretation, than to discover how these books deal with a world which the geologist, the biologist, the sociologist, the psychologist, the historian, the scientist generally, refuses to recognize, indeed knows nothing about. The world of theology is as mythical to him as the lost Atlantis or the Islands of the Blest. And so must it be to any man who believes that science today is practising the only method of inquiry that can lead to truth, and that its results are the only reality we know. The theologians all these years have been building a fabric as unsubstantial as the medieval realms of the astrologer and alchemist. We have discovered this, and no man of intelligence takes it seriously any more.

The churches, however, still cling to this great mass of fable and superstition. They force a choice, in other words, between science and religion, and thus drive the modern man to accept his science at the cost of losing his religion. This process was forecast in revolutionary books of the eighteenth century, such as the writings of Voltaire and Tom Paine's "Age of Reason." It was well under way in the last quarter of the nineteenth century, when the evolutionists were establishing their philosophy. Beatrice Webb, in her recent autobiography, speaks of her experience as a young girl in the 1870's when she found herself confronting what she calls "the watershed" between Christianity and science, "which was destined," she says, "to submerge all religion based on tradition and revelation." This process

now has gone so far that most leaders of thought and life are frankly confessing that they are no longer Christians in the theological sense of that historic word. And this process is bound to go on, of course, just as fast and far as education spreads abroad among the people a knowledge of the facts of modern science. In England, the "Nation," and the "Daily News," conducted an inquiry among their readers on questions of religion. Of the "Nation's" readers, 60 per cent expressed disbelief in a personal God, 70 per cent denied the divinity of Christ, 71 per cent denied the inspiration of the Bible, and 48 per cent went so far as to say that they did not believe in Christianity in any form. The "Daily News," with its much more popular constituency, showed a higher ration of believers, but even among its readers 25 per cent declared that they did not believe in Christianity in any form. Science, in other words, has done its work. Faith seeps out as knowledge filters down.

Now here are three of the great processes which are under way today in the field of religion: secularization, ethical autonomy, and scientific inquiry. The three are typical of many others that might be mentioned. Taken together they show conclusively what is happening to religion. Little by little religion is being hammered to pieces. What Beatrice Webb says in her book of "the seventies and eighties" of the last century, is a thousand times truer today; "The Christian tradition," she writes, "had grown thin and brittle, more easily broken than repaired." It is the Fundamentalists who see this with perfect clearness, and refuse to dodge the issue. Would that the Modernists had vision as clear and courage as consistent! These Fundamentalists understand that all the tendencies of modern life, all its activities and all its thought, are fatal to religion as we have inherited

it from the past. They see it eating into the foundations of the church as a flood eats into the foundations of a building. Already they see the church tumbling—and they would save it before it is too late. Hence the madness with which they strive to dam the flood! They would stop the process of secularization—restore the Puritan Sabbath, put religion into the schools, re-establish the union of church and state. They would re-identify morals with religion. Our crime waves, our contemporary laxity of manners, our lawlessness, and general corruption—all these, they say, are due to our refusal to teach our children to "fear God and do his commandments." In the same way, they would destroy modern science—bar it from our colleges, tear it from our text-books, banish it as we would a pestilence from our lives. Religion cannot survive, they assert, if these things are allowed to go on. And they are right! Steadily these processes have been going on, and steadily they have weakened the influence and authority of religion. More and more people every year are confessing their repudiation of Christianity; more and more people every week are proving their ability to get along happily and well without the church. Already there is one community at least in this country which, by the general agreement of its citizens, has, and will have, no church within its borders. Already in New York City we have a vast metropolis in which the majority of the inhabitants know and care no more about religion than they do about an illuminated manuscript of the Middle Ages. What is happening to religion? Religion, as we have known it, is disintegrating, steadily and surely, under the impact of modern life. A widely read, an impressive book of our time, is significantly entitled, "The Non-Religion of the Future."

All this seems clear. Yet does it seem equally clear

that we cannot leave the matter here. We have the truth, but have we the whole truth? When that author writes of "the non-religion of the future," is he thinking of a vacuum to take the place of this very real substance of spiritual faith? On the contrary, does not nature abhor a vacuum in the inner life of man as well as in the outer life of the universe; and must not something, therefore, rush in, like air into an empty bottle, to take the place of what has gone? Is there not something, indeed, already rushing in? Or, to change the figure, is there not something still abiding after so much is taken away? Beatrice Webb tells us of the havoc that science wrought with her Christian faith; but she confesses her belief that it is "by prayer, by communion with an all-pervading spiritual force, that the soul of man discovers the purpose of human endeavor." Our religion is going—no doubt of that! But is it not going in order that religion itself, in some perfect and absolute sense of the word, may truly come?

We can best answer this final question, it seems to me, by seeking to express in a single sentence, all that is happening to religion at this moment. Hitherto I have been presenting an analysis of the situation. Let me now turn round, and attempt a synthesis of the forces that are at work.

All that I have been describing thus far can be summed up in the single declaration that the supernatural is everywhere giving way before the natural. Nature is coming into her own at the expense of the miraculous, the mysterious, the sacred—the supernatural! What is this matter of secularization, for example, but the discovery that politics and education, the regular phenomena of every day, have nothing extraordinary about them, but belong to the natural processes of man's life upon this planet? Why must a child

be baptized at birth, why must the last unction be administered at death, when birth and death are both a part of the natural cycle of existence, and thus have their own sanctity and beauty? So with morals! Why seek for some revelation of what is right and wrong; why listen for some divine voice to give us counsel? Out of man's own experience has come the secret of the Moral Law.

> "Out from the heart of Nature rolled
> The burdens of the Bible old:—
> Up from the burning core below
> The canticles of love and woe."

Science teaches us the same lesson. In the old days, nature was the abode of the supernatural; the world was peopled with gods and demons. The natural phenomena of sun and rain, of storm and ocean, were all of them marvels, to be explained in ways of miracle and wonder. Even after Copernicus and Galileo had done their work, the great astronomer, Kepler, explained the motions of the stars by saying that each was the abode of an angel. Today all such ideas are gone. Science has led us into the realm of immutable law. In place of miracle, we have the unchanging order of space and time; in place of signs and wonders, we have the majestic successions of cause and effect. The natural, in a word, has supplanted the supernatural. All that realm of mystery and awe, wherein religion has functioned through the centuries, has gone like an "unsubstantial dream," and "left not a wrack behind."

It is this passing of the supernatural before the triumphant progress of the natural, which is the one all-inclusive phenomenon of our time. And it is this which seems to involve the passing of religion. For religion—and this is the turning-point of my discourse—religion

has always been associated up to our time with the supernatural. Its rites, its ceremonies, its doctrines, all have developed out of the supernatural concept of the universe. Now that this concept is going, religion of course seems to be going with it.

But does religion belong exclusively or necessarily to the supernatural? Does it lurk only in dark places, and reveal itself only in sudden mysteries and marvels? Are these divine processes only in floating ax-heads and dead men's bones, and not in whirling planets, and moving tides, and blossoming flowers? Is God to be found only in smoking Sinais and Bethlehem mangers, and not in

> "* * * the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man?"

Is there no religion, in other words, in the natural? What are we to think of that wonderful hymn, found in the Note Books of Leonardo da Vinci, long after his death? He had been pondering, this early scientist, upon the wonders of natural law, the unchanging processes of life, as they unfolded themselves in vision before his prophetic gaze. And moved to profound emotion by this revelation of what Lowell so well called "the commonplace of miracle," he lifted up strange words of adoration. "O marvellous Necessity," he cried, "thou with supreme reason constrainest all effects to be the direct result of their causes, and by a supreme and irrevocable law every natural action obeys thee by the shortest process." "To Leonardo at that moment," says a commentator, "it must have been as if the windows of the world were suddenly opened." He was admitted into the outer spaces, and there, in the law and order of nature, he discovered God.

Now it is this discovery of religion in the natural as opposed to the supernatural, this presence of the divine spirit in and through the familiar processes of life, it is this that constitutes the great achievement of our time, and marks this age potentially as the most marvellous period of spiritual revival since the Protestant Reformation.

What is the greatest truth about religion today? It is the truth that religion springs direct from the heart of man—that religion is life as we feel it within us and see it about us. Where did religion come from—how did it begin? Religion had its origin not in revelation but in experience—the experience of man wrestling with nature and with his fellows in the vast struggle for survival. Religion, in the last analysis, from the standpoint alike of origin and character, may be defined as man's reaction upon the universe, upon the infinite and eternal realities to which his eyes first open on the earth. In the early days, this reaction was predominantly that of fear. "In the beginning," says Lewis Browne, describing the origin of religion in that fascinating book of his called "This Believing World," "there was fear. All the days of man were gray with fear, because all his universe seemed charged with danger. Earth and sea and sky were set against him—at least, so primitive man concluded." Religion, therefore, interpreted as man's experience with, or reaction upon, the universe, sprang originally from fear; and this fear, in turn, from ignorance. Man did not know and understand the processes of life, and therefore was afraid of them, and by his religion sought to propitiate them. In time, however, he began to learn about the sun and rain, the pasturing of the flocks and the planting of the seed, the courage of men and the love of women. His ignorance little by little began to turn into knowledge; and, with

knowledge, the universe began to take on a kindlier, even a helpful, aspect. In our day, with the triumphs of science all about us, we have indefinitely extended the bounds of knowledge and are mastering steadily the processes of life, with the result that fear is giving way to courage, and courage to a sense of beauty. Religion remains what it has always been—man's reaction upon this great universe of the infinite and eternal. But this reaction is altogether different in character from what it used to be. Today we accept the universe, instead of fearing and hating it. We run to welcome and receive it, instead of running away and hiding from it. We gather life up into our embrace, that it may become a part of us, and we a part of it. Our desire is the desire of the poet, to be "at one with the perfect whole." Knowledge, in other words, has lead us away from fear and into love. We have discovered a passion for fellowship with all created things. We have found a new religion. Nay, we have laid hold at last upon religion itself, in its essential estate—that religion which Bertrand Russell, in his little book, "What I Believe," identifies with "the good life," which is "inspired by love and guided by knowledge."

Now it is this religion which is coming into its own today. What is happening, in other words, is just the opposite of what has seemed to be happening. Religion, in the true sense of the word, is not being destroyed, pushed aside, broken up and cast away. Superstition, which is the religion of the supernatural, is being destroyed and cast away—no doubt about that! But religion itself as the spiritual expression of the natural and normal, this is flowing in, like a mighty tide from out the deep, and flooding all the area of man's existence. Do I speak of secularization? What is secularization but the sublime discovery that politics, education,

the business and affairs of every day, the routine phenomena of life, are all experiences of the soul of man, and therefore phases of religion? Ethical autonomy—the breaking away of morals from the sanction of religion! What is this but the discovery that morals is its own religion, exercises its own authority, reveals a law of spiritual Necessity working in man's soul as the law of physical Necessity, to which Leonardo prayed, is working in his body? And Science, the immortal glory of our times, what is this but the mind of man delving its persistent way to Truth, which is the heart of God? Religion going? On the contrary, religion is only just beginning to come! At the moment, all is confusion; the forces about us seem to be the forces of destruction. But this is because superstition, the old religion of the supernatural, is in the way and must be removed, as the mouldering walls of some old building must be removed and carted off, before the new structure, already conceived and charted, can rise in the soaring structure of steel and stone.

What is happening to religion? It is being born, after the long gestation of the ages—this new and true religion of natural experience. The birth process is no easier or lovelier than is any birth process anywhere. It is a thing of strain and agony and seeming death. But when the birth is done, and the new life is come into the world, then shall we see what has transpired before our eyes. Man will have found himself at last. His mind, fronting the world, will see reality; his heart, reaching forth unto his fellows, will discover love; his soul, discerning the fellowship of men, will dream of that "Beloved Community," which is the Kingdom of God upon the earth. We shall have religion, in other words, in its pure and native estate—God found in nature as the reward of knowledge, and in man as the victory of love.

As I look ahead and try to discern the outlines of this religion as it will dwell among us in days to come, I seem to see certain things with clearness:

(1) There will be no gods in the future—no "Jehovah, Jove, or Lord"—but, to quote the words of Charles W. Eliot, in his "The Religion of the Future," "one omnipresent, eternal energy, informing and inspiring the whole creation at every instant of time and throughout the infinite spaces."

(2) There will be no churches, as we have churches today. There will be just the community, with its sacred places of the common life—here a quiet spot, like the Lincoln Memorial in Washington, where the soul may go apart and pray—here a vast arena, like the Civic Auditorium in Cleveland or the open park in St. Louis, where men may come together in pursuit of Truth and Beauty.

(3) There will be no Sundays, as we have Sundays today. There will be just the endeavor of the common life to make every day a holy day, one hour of each such day an hour of communal consecration, and regularly the festal days when all may seek for joy and recreation.

(4) There will be no Bibles, as we have our Bible today. There will be just the assembled literature of all ages and peoples, the works of genius sanctified by usage.

(5) There will be no prophets or saviours, no Messiah, Christ, or Son of God, come down to earth to save mankind from death. There will be just the great and good among mankind—seekers after truth, heroes of justice and the right, champions of liberty, servants of love; a new calendar of saints—Isaiah, Jesus, Francis of Assisi, George Fox, all of these; but also Darwin and Pasteur, Lincoln and Emerson, Whitman and Tolstoi, Romain Rolland and Mahatma Gandhi.

(6) There will be no religions as we have them today, but just religion. This means that there will be no sects and denominations—no Confucianism, Hinduism, Judaism, Christianity. These names, and many like them, may survive, but they will be like the "many mansions" in God's house—just so many parts of the one inclusive whole, which is the divine brotherhood of humankind.

So will the world become as one great temple, and men as one great family, and all true life divine.

II

HUMANISM AND HISTORY

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It is very helpful, when attempting the appraisal of radical movements of any kind, to place oneself in imagination at a point far back in history and thence to contemplate the unfolding of events, with particular respect to the appearance of the wholly unexpected. Nowhere better than in the religious history of our race is the theory substantiated that a combination of things of known properties results in the development of new properties usually quite unanticipated. Could the sagest of mortals, gazing upon the Mediterranean world of 100 B. C., with its half-organized Roman Empire, its effete Hellenism, its orgiastic mystery cults, its aristocratic Stoicism, its proud, senescent Judaism, have had the slightest premonition that within 250 years—a short space indeed for such leisurely times—the Christian Church, equipped with a theological system at once incredibly superstitious and incredibly sublime, would be planted firmly throughout that world? Again, taking 1450 A. D. as our pinnacle of prospect, who would then have dreamed that the new commercialism, nationalism, humanistic study of the Greek New Testament, the extravagance of the Renaissance popes and the ambition

of Renaissance princes were to produce, by 1550 A.D., a complete religious transformation of Europe, the defection of the northern nations from Rome, the awakening of science from its Alexandrian folios, the discovery of a hemisphere, the colonization of America? In both cases, the things that did actually come to pass would have seemed inconceivable to the vast majority of folk in 200 B. C. or 1450 A. D. For caution's sake, I said, "vast majority"; in fact I know of no minority at all—not one single true prophecy of what actually developed after the dates specified. I once heard Dr. Crothers, speaking to a club of graduate students at Harvard, stress the "historicity of the contemporaneous" and the phrase has served me as a luminous axiom for years. Is it not quite as valid to lay stress, as I am trying to do on this occasion, upon the possible historicity of the wholly unexpected, and by this clue to consider the revolution in religious thought which manifestly impends over the future of western civilization at least, if not over Mohammedan, Hindu and Confucian theology as well?

This change is proceeding so quietly and gradually that it resembles the processes of Nature. Accordingly I can point to no present, dominating Christ, no recently published Gospels, no infant colossus of a Church which give promise of supplanting the old. These things will appear, perhaps, after the transformation has attained self-consciousness. But there is evidence everywhere that the old supernaturalism, the old monotheistic premises, the old moral sanctions, the old sectarian fealties are sinking into paralysis. The slow waning of the Roman Catholic system in South America, Mexico, Italy, Czecho-Slovakia, Austria—even in Spain; the decline of Protestantism in America, England and Germany; the disintegration of the Greek Orthodox Church in Russia and Greece and Asia Minor; the tremendous

increase in the unchurched, indifferent, even agnostic population whom religion of a mystical or theological sort never touches save at funerals; the universal substitution of prudential morality for theological, hedonist objectives for spiritual—such evidence is so obvious, even obtrusive at times, that premonitions are natural. To be sure, there are apparent exceptions to such a generalization; I am quite aware of the growth of Roman Catholic prestige in England and France, and the concessions made by Bolshevism to the Orthodox church. But if one measures the situation by a yardstick of fifty or seventy-five years rather than of ten years, I am sure my estimate will stand. You and I live in a world no longer vitally controlled by thoughts and forces which the orthodox of seventy-five years ago would regard as religious in any sense. Urban life, the industrial revolution, the social providence of modern medical science, the economic struggle and its defiance of ethics, cosmopolitan culture, with its toleration of alien creeds and customs, the discoveries of science, nationalist romanticism are conspiring to revolutionize religion as they are affecting all other basic concepts of life. If the world succeeds in avoiding, through the prevalence of international law, through the extension of commercial organization over the world, and through the creation of the international mind, a series of appalling race and color wars, I believe that in another century wholly new religious conceptions will dominate the western hemisphere at least. Will this mean the atrophy, the disappearance of religion? By no means. The great heterodoxies of the past have not so affected religion; they have ennobled and enriched it. Religious experience has become, through their quickening, more profound, religious philosophy has more sincerely wooed reality, religious sanctions have become more cogent and socially

beneficial; the religious life more wholesome, symmetrical, serene and joyous. Just as Christianity was an improvement upon Hellenism, as Protestantism surpassed Roman Catholicism, as the rational Christianity of the eighteenth and nineteenth centuries excelled original Protestantism in these respects, so the new theology of Man will outstrip the modernist Christianity of today in bringing dignity and beauty to personality, elevation and delicacy to the feelings, clarity and sagacity to the mind, and to conduct, purity and compassion. It will assist in enlarging the areas of peace, justice and humaneness in the earth; and then its offspring in turn will be grander than itself.

> "So, while the floods of thought lay waste
> The proud domain of priestly creeds,
> The heaven-appointed tides will haste
> To plant new homes for human needs.
>
> Be ours to mark with hearts unchilled
> The change an outworn church deplores;
> The legend sinks, but faith shall build
> A fairer home on new-found shores."

Few, if any, of the apparent negations offered by the religious radicalism of today promise to subtract anything really valuable from the vital content of religious faith. Let us consider some of the supposed losses from the viewpoint of the faith of progress, rather than that of the *laudator temporis acti*. If the sense of sin is no longer so acute and despotic as the old sexual and egotistic taboos (shockingly exploited by priestly mystagogy) rendered it, the new science and standards of physical and psychic health, the new canons of social responsibility seem likely to be far more effective than the old morbidities for the enhancement of noble character and generous motives; indeed how much more thorough is the new therapeutic than the old confessional with its

superficial rites and penalties! If the old religious experience of saving grace bestowed by a supernatural Giver no longer yields comfort to the soul distracted between vicious habit and scientific doubt concerning grace, the new discipline of self-control, of self-forgetfulness in human service has, as experience demonstrates, power to afford liberation, inner peace, perseverance in well-doing, the cheerful assurance in death that one's life has been redeemed from meanness and frivolity, and that its current has been toward immortal good. In like manner, the old motley Bible will be augmented by the greater Bible of Humanity, the inspirational masterpieces of all faiths, free from bigotry and groveling piety; the Church, purged of prelatical self-interest and the domination of class or dogma, will be remolded into a more truly catholic incorporation of Divine Humanity than history has yet known, maternal in sympathy, militant for Right, dedicated to the salvaging of human life by scientific methods rather than by incantations, a genuine citadel of the spirit, a true fellowship of all who love in the service of all who suffer. The more universally such a church prevails against the gates of hell, the more admirable will the character and work of Jesus appear, and all the creative humanitarianism of his gospel will operate to realize on earth the millenium he relied upon God to decree.

Indeed, I believe there is no genuine source of inspiration, comfort and hope that will not be cleared of leaves, fungi and silt by the new religious thought, so that its stream may gush forth strong and limpid after long stagnation.

To many, of course, this issue may not be so sure. For example, the tendency frequently observable today to withhold affirmation of belief in a personal or supra-personal Intelligence, omnipotently ordering the uni-

verse, sustaining a fatherly relation toward every human soul, permitting sin and evil as the necessary discipline of moral selfhood, is regarded as an irreplaceable loss, a subtraction of the central principle of trust and strength and hope from religion. The perfect object of adoration and worship is lost, the certitude of the right issue of human life and history is gainsaid, the main guarantee of the worthwhileness of the life of duty is withdrawn, the comfort in affliction of the thought of the Shepherd of souls is forbidden. Again, the unwillingness of humanists to affirm the survival of personality after the death of the body is often regarded as an admission of fundamental skepticism concerning the everlasting value of the good life. Does the struggle avail nothing, after all? Does vast, cold, dark Silence keep in our little patch of human sunshine on all sides, and utter loneliness or oblivion or dull vegetation succeed the love the laughter, the vivid awareness of these earth hours? No! Let it be the boon of religion to support hope rather than to shatter it! Let us have faith in faith if faith in reason leads to the appalling conclusion that "love can lose its own."

Tested by such grave remonstrances (based on profoundest human experience) against the impoverishment of religion through loss of faith in a personal God and in life after death, the compensations afforded by the new religious philosophy must meet high requirements. Do they conserve the values of personal communion with the Father of spirits, the assurance of divine assistance in human progress, the confidence that moral achievement of this life is continued unto perfection beyond death?

My own conception of the new theology of Man leads me to believe that for each of these needs it has a satisfaction not only equal to the old but, taking into ac-

count the critical realism of the modern mind, greater and better than the old. There are some humanists, to be sure, to whom such needs seem to be evidence of human weakness, evidence of the dis-service to moral and intellectual self-reliance performed by the old doctrines. They might go so far as to assert that the mere confession of such needs is a symptom of moral parasitism, or sentimental self-indulgence or a sense of inferiority which has fed too long upon the opiates of credulity and needs correctives of a stern sort if character is to be produced worthy of such communion, such progress, such immortality. If I regarded religion simply as a set of opinions regarding the unseen, I might share such skepticism. I consider true religion, however, and its usual expression in church attendance and membership as an extremely important practical factor in right education and right environment; and I am concerned therefore to answer in theological language this theological query concerning the new conceptions of God and personal existence after death. I believe I can best present my convictions on the subject by using a very remarkable passage in Lord Morley's "Rousseau"—a passage quite plainly autobiographical. John Morley, you will recall, went up from Oxford to London in 1860 to commence his journalistic career with the utilitarianism of J. S. Mill strong upon him; then in London he was exposed to Positivism, Herbert Spencer's philosophy of evolution, the agnosticism of Huxley, the materialism of Tyndall. This conflict between theology and science prompted him to study a similar phenomenon in France of the eighteenth century, for the clarification of his own and others' thought; and so his lives of Rousseau and Voltaire are rather transparently autobiographical. The following passage seems to me of especial relevance to the questions we are now considering:

"Those who have the religious imagination struck by the awful procession of Man from the region of impenetrable night, by his incessant struggle with the hardness of the material world, and his sublimer struggle with the hard world of his own egotistic passions; by the pain and sacrifice by which generation after generation has added some small piece to the temple of human freedom, and some new fragment to the ever incomplete sum of human knowledge, or some fresh line to the types of strong and beautiful character—those who have an eye for this may indeed have no ecstasy and no terror, no heaven or hell in their religion, but they will have abundant moods of reverence, deep-seated gratitude and sovereign pitifulness. One whose conscience has been strengthened from youth in this faith can have no greater bitterness than the stain cast by wrong act or unworthy thought on the high memories with which he has been used to walk, and the discord wrought in hopes which have become the ruling harmony of his days."

You see how Lord Morley has, on the strength of his own religious experience, replaced certain old terms of religion by new. Worship of a personal God becomes "reverence" for Humanity's noblest sons and their victories; thanksgiving to God becomes gratitude to Humanity; charity becomes "pitifulness"—a beautiful word, deserving like "fellow-feeling," wider currency. The new moral sanction is loyalty to the "high memories" of spiritual fellowship and to the hopes he entertains of human progress, to be promoted, among other means, by each individual's fidelity to his finest scruples. It is obvious, of course, that the glooms and glees of such religious transformations as those of Augustine or Luther or Wesley are wanting in Morley; but the idea of the holy is there, and the tree brought forth good fruit in abundance during the illustrious career of the great Liberal statesman—"Honest John," whose life motto seems to have been: "The nobler a soul is, the more objects of compassion it hath."

Repeatedly Lord Morley in his writing refers to these

"high memories" of spiritual fellowship, memories "of the true and sage spirits who have toiled upon earth." I am reminded of Emerson's promise to the American scholar of frontier days: "Patience, patience, with the shades of all the great and good for company." May it not be that the element of personal communion and inspiration in religion will in the future be derived from this sense of affinity with the noblest of mankind past and present whose spirit draws us into reverent discipleship and whose teachings and examples direct us to the highest good? This possibility is the more significant because the ultimate argument for the attribution of moral goodness to the Supreme Principle of the universe has always and inevitably been the demonstrable existence of great-hearted and pure-lived men and women on earth. By this very argument, in Morley's own time, John Fiske was retrieving theistic faith and ethics from the evolutionary doctrines of the day; by this very argument Hutcheson kindled the soul of the young Channing in revolt against French materialism; by this very argument, but a few years before, Kant in his "Religion within the Bounds of Pure Reason" was providing his categorical imperative with a God, a sense of piety, a church, an apostolate, an apocalyptic. Again and again the demonstrable existence of noble men and women in history has been used as a culminating proof of the moral perfections and government of God. Nowadays we do not care to skip so nimbly from data to deduction; many of us feel more sure of the cloud of witnesses that reading and revery and friendship give us than of the Witnesser in the clouds which the old theologies go on to assert. To live in the spiritual fellowship of the cloud of witnesses, to run the race of life with their patience and good cheer, to continue their efforts to redeem life for others is for many of us the

practical equivalent of the olden worship and mysticism. To render oneself as worthy as possible of the trust and friendship of some saint and hero one deeply reverences is a very practical source of lofty inspiration and moral restraint. And when our energy flags and our enthusiasm grows weary in well-doing, and we are tempted to wonder if, after all, our exertions for the amelioration of life's evil may not be in direct defiance of nature's plan and her giant forces, there is great comfort and encouragement in the thought of this unending relay of spiritual comradeship and coöperation through the ages. There *is* a power that makes for the progress of righteousness, forever incarnating itself in earnest men and women; defeat and martyrdom have not availed to extinguish it! Why should we not trust it and carry the great work forward to the hands of those who will surely be raised up to succeed us?

> "All hail the unknown ones,
> All hail the divine,
> Whom we grope after darkly
> And fain would resemble,
> In whose good we believe
> Because good is in man."

Faith, then, still has its sustenance, and the devotional spirit its object in the new religious dispensation. Let us now consider the way in which the values of the old belief in the persistence of the moral personality after death are conserved by the growing tendency to localize the divine immanence in Humanity. We all know that the acutest intellectual exigencies of a modern-minded minister of religion come at the graveside. How can I keep clean of hypocrisy and yet bring comfort to these stricken hearts who crave oil for the wounds of their bereavement, not salt? Ought I tell them I have no confidence that they will ever meet their loved ones again?

By many it is thought that a minister of religion who has no conviction with which to out-sing the thudding of clods upon a coffin is disqualified for his vocation. On the other hand, he would be unworthy of his calling if he desecrated such a moment by an unctuous insincerity. Have we any reason to suppose that human nature will demand less emotional consolation from religion as times goes on, or that the emotional need will not assert what satisfies it to be absolute rather than pragmatic truth? Well, who would have dreamed a hundred years ago that death would presently be shorn of half its terrors and anguish by the discovery of anaesthetics and the disappearance of the fear of the judgment and hellfire? Within a century the demands upon religious consolation made by illness and death have greatly decreased, and we know not what another century may bring to pass. I presume most of us nowadays crave chiefly the assurance that, beyond the veil we shall not be separated from those we loved here and lost awhile; and that no life which has been blighted here shall fail of beautiful fulfillment hereafter. My conviction is that there are grounds for a belief in the persistence of life's moral values and its noble relationships which, without doing violence to realistic principles, makes blank negation unwarranted. The formulation of this belief awaits profounder investigation of the transient and permanent, the biological and cultural determinants of personality than we have yet had, as well as deeper explorations of the unconscious realm of the mind. But certain simple reflections which any one might make still claim authority. It is evident that we are all children of Humanity, our eternal parent, whose fecundity seems undepleted, notwithstanding the innumerable generations of men already brought forth on the earth. All the spiritual values of life, all the moral

excellence of mature personality, all the fine potentialities of frustrated lives are seminal in her streaming energies. All the virtues which constitute large and lovable character are implicit in that prior parental source from which the multitudes of the future will derive their origin. We may be sure there will follow us (brethren of our very being, sharers of our total nature, perfect replicas of all our supposedly private and exclusive traits and moral propensities) countless men and women who will differ from us only in so far as our creative idealism has bequeathed to them better customs, laws, institutions, science, culture and religion than those which educated us. It is wise and meet for us, therefore, in our brief day of life, to spend little time hoarding our personal identity from the leveling and erasing power of death; but to be diligent to nourish in ourselves, and to evoke from others, those grand magnanimities upon which all spiritual union is founded; and through the growing prevalence of love and pity, truth and honor in the world to gain a sufficient immortality for life's dearest values. Through the medium of such endeavors, what now is excellent will be made permanent; hearts' loves will meet us again in every perpetuation of mutual ideals directed toward the future's nobler morale.

> "And thus forever with a wider span
> Humanity o'erarches time and death,
> Man can elect the universal man,
> And live in life that ends not with his breath,
> And gather glory that increases still
> Till Time his glass with death's last dust shall fill."

I hope I have made clear the grounds of my conviction that no genuine moral and spiritual values will pass from religion when the humanist heterodoxy of today reaches general acceptance in years to come. It is an old fear, periodically recurring in history, and receiving but

slight vindication. If we could again imagine ourselves at 100 B. C., we should find that early Christianity seemed to the pagan world a stern, merciless body of doctrine, far removed from the genial laxities of polytheism, which had no decalogue, no puritanical god-man, no ascetic requirements, no threat of judgment day, no prospect of endless torment for the weak and faulty. So much that was dear and gracious seemed about to be swept away—the ancestral effigies behind the household altar, the family festivals and memorial funeral feasts, the iridescent ritual of the white-pillared, gold-roofed temples, the gracious benignities of a host of human-hearted gods; and in the place of these helpful amenities, such a harsh doctrine as the eternal separation of husband from wife, mother from child, brother from sister over a question of belief in a preposterous story of a resurrected miracle-monger! Yet such are the sacrifices that ethical evolution demands of religion from age to age! How Calvinism shocked and repelled Tudor England at first! Yet, as time went on, piety assimilated the new ethical probity, theology came to terms with sentiment and art, and the fuller Truth appeared, reviving much of the loveliness and tolerance which presumably had disappeared forever. We need have no fear that a religious philosophy whose ethical emphasis is so explicitly upon human responsibility for a perfectly humane society, in which the individual may be heir to richest opportunity, and the brotherhood of Man be changed from doctrine to reality, will do aught but enhance the dignity of moral personality and guard the sacredness of human love and hope.

III

THE FAITH OF HUMANISM

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The Faith of Humanism

Curtis W. Reese

There is a large element of faith in all religion. Buddhism has faith in the inexorable laws of Karma; Mohammedanism in the unyielding will of Allah; Confucianism in the moral nature of Heaven; Christianity in the love of God; and Humanism in man as the measure of values.

There is a large element of faith in all philosophy. Idealists have faith in eternal values; Realists in the objective reality of facts; Naturalists in an inner survival urge; and Pragmatists in the workableness of truth.

There is a large measure of faith in all science. Faith in the orderliness of nature and in man's mind to comprehend it makes science possible. There could be no science if we began with chaos on the part of the universe and incompetency on the part of man.

There is a large element of faith in all human relations. The foundations of government, the warp and woof of economic relations, and especially the very structure of the home, partake in large measure of the nature of faith.

Hypotheses, postulates, and assumptions in their proper realm are comparable to faith in the realm of religion. In this way I speak of the faith of Humanism.

Competent philosophers, scientists, and even theologians, regard working assumptions as tentative. They constantly check for error; they diligently gather new data and re-examine the old generalizations in the light of the new facts. They welcome criticism and verification from competent persons. Their faith is consciously experimental. And it is thus with the faith of the Humanist.

Humanism aims to comprehend man in his total setting; to know him as a child of the cosmos, as the individual member of the human group, and as the parent of civilizations yet to be. It sets as its definite goal, not knowledge for its own sake but knowledge as a means to the enrichment of human life. Here it attacks its problems with evangelical fervor and summons to its cause all knowledge, all faith, all hope, and all love.

Let us sketch the faith of Humanism in broad outline and see what it has to offer.

I

In the first place, Humanism has faith in the trustworthiness of the scientific spirit and method; viz., freedom of inquiry and controlled experiment. Fundamentalism is skeptical of science; Modernism merely flirts with science; but Humanism says that, while science may give us inadequate knowledge, it gives all we have and we must make the most of it. Upon science and the legitimate inferences from its established facts we are dependent for our knowledge of the nature of the universe, of the evolution of life, and of man's prowess and possibilities. And how stimulating yet sobering it is to contemplate the universe of modern science!

(1) With the destruction of the old cosmologies went many a man's sense of being at home in the uni-

verse. For vast multitudes the very foundations of the deep were shaken. The ships of the mighty went down, and only the skiffs of the tough-minded remained afloat. Hence the first task of any religion today is to face with utter frankness the cosmic situation that confronts the modern mind; to marshal such evidence as modern science reveals, examine and evaluate it, and determine to what extent it upholds human hopes.

The revelations of science have given us not a smaller but a bigger universe; not a simpler but a more complex universe; not a poorer but a richer universe.

(2) Astronomically, the old universe was a child's plaything; the new is immense beyond description. Estimates of competent authorities present startling figures. From one side of the earth's orbit in a straight line to the other is 185,000,000 miles. It would take a cannon ball five hundred years to go in a straight line from one side of our solar system to the other. The earth travels around the sun 580,000,000 miles a year. The volume of the sun is one million times greater than the earth. But these figures are only introductory, for they belong to our little solar system. Our sun is a star; and the universe contains millions more, many of which may have their own planetary systems. The nearest star to our earth is four light years; i. e., twenty-four trillion miles away; and some of the most distant stars three hundred light years; i. e., three hundred times six trillion miles. A ray of light traveling 186,000 miles a second would require fifty thousand years to travel from one side of our universe to the other. And, wonder of wonders, it is thought by reputable astronomers that there are still other universes outside our restricted universe, which constitute a super-universe; and that many super-universes constitute an hyper-super-universe, etc.

(3) For the sake of completeness, one might also mention in contrast with the infinitely large the infinitely little, the universe of the atom with its whirling electrons. But mere mention is sufficient for our present purpose. While neither mere bigness nor mere littleness constitutes value, still we may well consider the delicate balance and super-wisdom of it all, and add this to our faith that human aspirations are grounded in reality.

(4) Coming nearer home, consider the evidence of geological knowledge. Scientific authorities estimate that life has been on this globe a thousand million years and that the age of the earth itself is some small multiple of a thousand million. They show how age after age this whirling globe has picked up stray matter; brought forth the germ of life; and how life has been fruitful and multiplied manifold, producing species of wondrous complexity and marvellous intelligence.

(5) In a most impressive way, the late Jenkins Lloyd Jones once vividly outlined a scale of the vast epochs of the world's history. Borrowing the suggestion and a part of Dr. Jones' collection of facts, I have laid out the creative periods on a scale of one hundred units. On this scale, it takes fifty units to represent the growth of the earth in what Haeckel styled the "tangled forest" period, during which the only vegetation was in the water and the only animals the skulless creatures of the sea. We add thirty-three and one-half units for the period in which ferns appeared on land and fishes in the deep; eleven units for the period in which pines and reptiles appeared; four units for the period when the mammals appeared and the young were brought forth alive and the period of infancy prolonged—the period of leafed forests, of birds and animals. Bringing the scale up to the present time, we add one and one-half units to represent the modern period during which man has ap-

peared and has begun to assume his responsibility in the creative process.

In man, then, is the fruitage of what Aristotle called "the inner perfecting principle," of what Lamarck called "the slow wishing of the animals," of what Darwin called "natural selection." In him is the fruitage of age-long mother love, paternal care, and communal life; of an age-long struggle to liberate the fore limbs, to swing hands on flexible wrists, and to develop the throat to the point of speech.

Then this small fraction of the ages that man has occupied on the earth may itself be subdivided into units of time, as is done by James Harvey Robinson, so that on a scale of fifty units civilized man occupies only the last unit. At the very apex of nature's achievements stands modern man. Back of him and underneath him are the positive forces of life urging him on and on to greater achievements. The ages gone look up to him; ages yet to come beckon him onward.

Man is fortunate in that he is the heir of ages past; he is promising in that he is the parent of ages yet to be.

And so scientific knowledge gives strength to the wings of the poet: "What a piece of work is man! How noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action how like an angel! in apprehension, how like a god!"

II

In the second place, Humanism has faith in the capacity of man increasingly to understand the universe and his place in it.

(1) It is true that we do not know very much about any one of the many things that call from the depths of the atom, or from the immensities of space. We do not

know what life is, nor how a bit of protoplasm carries within it the potentialities that subsequent development proves to be there.

But however inadequate may be man's capacity to understand the universe, there is no other vessel of information. There is no valid oracle of knowledge. There is no verified revelation of reality. There is no yoga-short-cut to wisdom. Man by means of his own science must unravel the skein of existence if he would weave the fabric of knowledge.

Admitting our lack of information, it is still true that man has demonstrated his capacity to understand with increasing accuracy and clearness the nature of his world and of his relation to it.

(2) Consider to what extent knowledge has grown. It is a long journey from primitive man's capacity to understand that one thing added to another thing made two things to the intricacies of Relativity and the quantum theory; from alchemy to creative chemistry; from astrology to astronomy; from the ancient medicine man to the modern physician and surgeon; from impulsive impression to inferential logic; from magic to science; from individual government with a club to the nations' representatives in conclave at Geneva. But the journey has been made.

(3) The people at large have not until recently understood what marvels of knowledge have been piling up. Heretofore, information has not been popularized. But now expert authorities are putting information within reach of all, and the avidity with which it is grasped evidences the capacity of great numbers to understand complex matters when stated in terms with which they are acquainted. Valuable service of this kind is being rendered by E. E. Slosson. Consider also "Why We Behave Like Human Beings" by George A.

Dorsey; "Microbe Hunters" by Paul de Kruif; "Psychology Lectures-in-Print" by Everett Dean Martin; and "The Story of Philosophy" by Will Durant.

(4) It is thought by some philosophers that we are actually nearing the solution of the age-old body-mind problem. And certainly the current tendency to lay aside both the materialistic and the animistic hypotheses in favor of the organic theory of the nature of life points in this direction. Some scientists believe that we are nearing the understanding of the very nature of life itself. And capable experimenters are placing their instruments at the very gate of death. These doors may never be opened. But in view of man's past record in prying into the unknown, it is a daring man who will predict that any doors are closed forever.

III

In the third place, Humanism has faith in the ability of man increasingly to achieve the possibilities inherent in the nature of man and the universe.

(1) In his control of nature's modes of operation, man is skillful and masterful. As an everyday affair he makes power that was once thought to dwell only among the clouds, and to be the exclusive possession of the gods. From the depths of the earth he brings forth riches untold. The physical world is beginning to do man's bidding. Not less wonderful is man's understanding of psychological laws. We are beginning to know how to predict and compel results. We now know that within certain limits public opinion and public conscience are subject to human control.

As man learns more and more about nature's processes—both physical and psychological—he learns that human intelligence is a co-worker with nature.

(2) In his origination and development of moral ideas, man is wise and far-seeing. As man has needed moral ideas for his advancement, he has achieved them. Moral ideas have never been handed down from heaven in systematized code, though such has been thought to be the origin of both the Hammurabic and the Mosaic codes. When man needed the moral idea of private property, he achieved it; then he who took that which belonged to another became a thief. When man needed the moral idea of communal property, he achieved it; then he who thrived by monopoly became a social parasite. When man needed the moral idea of the sacredness of human life, he achieved it; then he who killed another became a murderer. Man achieves his moral ideas; and when he gets done with them he replaces them with more and better ones.

Man has originated moral ideas that were for the good of tribes and races, and has developed them with far-seeing wisdom. What he has done, he will continue to do. I have no fear of the final moral breakdown of the world. Ideas and customs hoary with age may be thrown in the scrap heap of time, but the race will develop more and better.

(3) In his creation of spiritual values, man is hopeful and prophetic. Man achieves his spiritual values because he feels the need for them. He feels that he wants to secure more power in the pursuit of the good life. Hence, he has followed teachers who have proclaimed the more abundant life; he has made religions, and has evolved magic and prayer. Out of the inexhaustible soul of man, in response to his needs, have come forth gods and devils, angels and demons, heavens and hells. These man has made at his will and destroyed when he would. Other values innumerable has he brought out of the depths of his being, personified and

sent them forth to battle in his behalf. These spiritual creations of man are so real that they die hard. Aye, they refuse to die until put to death by some greater spiritual creation.

But man's past achievements are only preparatory. They have merely opened his eyes to the greater possibilities of the future. In his power to dream dreams and to see visions, man is potentially the creator of nobler things yet to be.

IV

In the fourth place, Humanism has faith in the possibility and the nobility of a mutualistic social order.

(1) The past in social theory has been divided largely between two views of the nature of proper social arrangements, both of which have been intolerant and bigoted. These views may be called, roughly: individualism, on the one hand, and socialism on the other. There are numerous varieties of each, but for general purposes we may say that individualism is the theory of trusting to social and economic laws that are supposed to make for and preserve private interests. In practice, this means the chance arrangement of social affairs. It is laissez-faire: that is, let things take care of themselves. It is the policy of non-interference of the social whole with its parts. Individualism at its best is good-natured rivalry; at its worst, it is social anarchy. And its strongest inclination is in the latter direction!

(2) Socialism, on the other hand, is the dogma of the relentless operation of economic determinism, of class conflict, and of cataclysmic events. It is the tyranny of the many over the few. It is doctrinaire. It fits facts into theories instead of evolving theories out of facts. It is political "fundamentalism." There is no social salvation outside its pale.

Both of these theories are political blind alleys.

(3) But mutualism embraces whatever is valid in individualism and in socialism. Giving full value to the individualistic impulses of human nature, mutualism recognizes the social impulses as well. It finds in natural life, not only the struggle for personal well-being but also mutual assistance.

In practical operation, mutualism is experimental democracy. Its plans are mobile. It is genuinely scientific; it says let us try this thing and see how it works.

Humanism holds that the religion that would be useful in this new day must be neither individualistic nor socialistic, but mutualistic. It must seek to weave the best personal values into a noble social order. It cannot preach a gospel that is purely personal nor one that is purely social; it must preach a gospel that will help to balance personal and social impulses to the end that individual man shall experience within himself the harmony of his impulses, and mankind be organized for the harmonious development of all the races of the world. Such a religion is now finding expression here and there among all churches and all religions, and in the lives of many who are not associated with any religious movement.

Humanism is bringing into the light of day a religion of, by, and for the whole man and the whole world.

IV

THEISM AND HUMANISM

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Theism and Humanism

E. Stanton Hodgin

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Such has been the quest of man from the beginning—the search for a god of perfection. Man has wanted to feel that events are controlled and directed by a divinity whose acts are faultless, who is all powerful and to whom man may appeal for strength and guidance.

Biblical literature grew out of the belief that Jehovah was such a being and that world events were in his keeping. If Jehovah were such a divinity we should expect that the relationship between the Creator and his creatures would be one of constant serenity and felicitous tranquillity.

How keen is our surprise and how bitter our disappointment to find that the god portrayed in the Old Testament pages is capricious, cruel, intolerant, revengeful and self-centered. He is constantly guilty of acts we should condemn in ordinary men and women. He is either helpless in the presence of the calamities of nature or uses them to satisfy his selfish desires. Between him and his creatures is continual strife and conflict, instead of the tranquillity and serenity we should expect.

We are then told that the Jehovah of the Old Testament is only primitive man's conceptions of god and we cannot expect to find there the real divinity for which we are searching.

We turn to the New Testament. There we are told that god is not only all wise and all powerful, but is a just, loving, compassionate and forgiving father. We feel that we are nearer the goal now, but what is our consternation and disappointment to find that when this divinity is invoked in the hour of greatest need, the voice of the pleader returns unto itself void, and he perishes miserably, although maintaining his faith unshaken to the last moment and, so far as in his power lay, exemplifying in his own conduct just such a divinity as he proclaimed as existing and being available to men of faith.

Surely a being that could not intervene at such a time is not all powerful, and one that would not is not just and loving and compassionate. Why pray when there is no evidence that any answer ever comes back, save the psychological reaction of one's own faith?

Again, we are told that even the New Testament sets forth only man's conceptions of divinity, much nobler than those of the Old Testament, but still imperfect.

If we would find the real god we must search for him ourselves—find him in the realities that are revealed in the records of science and history. We turn from the theological god to the god of evolution. Surely there can be no delusion here. If there is reality anywhere it must be in the hard facts of the world life that press upon us continually. Turning from theology to science we are first of all impressed by the contrasts between the two. How time stretches out from a very few thousands of years in one conception to millions upon millions of years in the other. How very personal god is in

the one, appearing simply as a larger man; how impersonal or superpersonal in the other, moving through the silent invisible forces of nature; how capricious in one, described as subject to moods, changeable and undependable; in the other manifest as inexorable and invariable, always working through changeless law.

Before our astonishment at the unlikenesses of the two has subsided, we are still more astonished at their similarities, so far as results are concerned. The biblical narrative after all, in its very fragmentary and personal way, seems to be a foreshadowing of the great onsweeping story that science and history are telling us today.

The evolutionary power was occupied for untold ages in bringing forth the inanimate world, preparing it for life, and peopling it with varied inhabitants.

The story of man's relationship to the evolutionary power that brought him forth has been quite as tragic as the relationship between Jehovah and man as set forth in the bible. Again and again has the pitiless evolutionary force brought down floods, storms, cold, heat, drouth and countless calamities upon the defenseless heads of innocent men, often sweeping whole races out of existence, leaving only here and there a remnant to propagate its kind. The Jewish story of the flood has been duplicated many times in the story of evolution as related by science and history, and the god of evolution has not been more tender or sympathetic toward the sufferings of humanity than the god of Noah. Nature always seems to be setting traps for man, placing temptations in his way and luring him on to his destruction. Nature supplies us with appetites, passions and desires, apparently to guide us, and yet when we follow them unrestrainedly they bring disaster upon us.

The child is born into a Garden of Eden in which

everything is provided for him—relieving him of all care and anxiety. To the child everything about him is beautiful and perfect. All he asks is to be allowed to give himself to it without reserve. He has no fear, and his impulse is to rush toward everything with perfect confidence. The sight of fire fills him with ecstacy and like the moth, if not restrained, he will rush into it and be consumed. So it is with all the many objects that attract him; they will bump him, bruise him and destroy him if he gives himself to them in obedience to the instincts and impulses nature has implanted within him. He soon becomes as shrinking and fearful as he was trusting and bold. He has been cast out of his Eden and for no fault of his own. He soon learns that the beautiful world, instead of being a beneficent garden, is full of pitfalls and that the forces about him that appear so attractive will destroy him unless he approaches them in exactly the right way.

Nature, or the evolutionary power, has differentiated the human family into varied races with different colored skins, different shaped heads and different languages, and among them there is prejudice, enmity, strife, hatred and warfare continually, preventing them from working together. How similar in results to that described as having taken place at the Tower of Babel. True it was not brought about in a day in a spectacular way by the miraculous intervention of a personality; it was thousands of years in coming about, but the outcome is almost identical, and the problem as difficult to meet in the one case as in the other.

So runs the whole story. Evolution does not make life one whit less tragic than the bible. The forces of evolution strike down thousands of innocent as the result of one guilty person's acts, the same as is related of Pharaoh and David. For example, one guilty or care-

less person may spread a disease that will destroy thousands of innocent people and the heart of the god of evolution is untouched by it. One or two kings or rulers may precipitate a great world war in which countless millions of innocents suffer, and the god of evolution does not intervene. The god of evolution is no more an affectionate and loving father than is the god of Joshua, or of David.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" No researches of man reveal to him perfection anywhere. Everything is complex. Neither the bible nor science nor history reveals to man a perfect god operating perfectly through world events. We can find no father and friend whose aid can be invoked in special ways. We are left to struggle with the pitiless world forces in our own way—to master them or to be mastered by them in accordance with the power and guidance we are able to develop within ourselves.

At first we may feel completely bereft; as if our last and only reliance had been taken from us. It is the feeling of loss and desolation that comes to man whenever he is compelled to shift the basis of his faith, but which invariably passes and is replaced by a more satisfying assurance if he resolutely accepts the evidence and makes the best of it. Where, then, are we to look for that which our hearts crave and which will bring us a reasonable degree of peace, serenity and satisfaction of soul? "Now journey inward to thyself, and listen by the way." It is for man to supply in his own life that which he finds to be wanting everywhere else. No greater tribute can possibly be paid to man than the recognition that it is for him to fulfill in himself that which finds fulfillment nowhere else and in this achievement find compensation and peace.

Man must be just, loving, affectionate and merciful for the very reason that justice, love, mercy and affection are found operating nowhere else save in the human heart. Thus man fulfills that which finds fulfillment nowhere else. If man in "searching to find out God" could find an all-wise, all-just and all-loving personality operating in and directing world affairs apart from himself and his fellows, then there would be no need of his own existence. Such a being would fulfill all and achieve all within himself and there would be no place for man. Man must be god to those to whom he is responsible, as far as in his power lies, for in no other way than through man can god function in these human terms of love, sympathy and justice in the world.

In proportion as man ceases to search for or to depend upon a perfect being apart from himself and his fellows, to establish the reign of love, justice and mercy in the world, but gives himself to the work of enthroning these qualities in his own heart and in the hearts of his fellows, will he fulfill his own mission in life, see the world becoming transformed into what he feels it ought to be, and experience the peace and satisfaction his soul craves.

> "Sits there no Judge in Heaven our sin to see?—
> More strictly than the inner Judge obey.
> Was Christ a man like us?—Ah, let us try
> If we then, too, can be such men as he!"

An increasing number of people are thus being forced onto a humanistic basis of faith,—at first unwillingly but eventually finding in it more promise and inspiration than they were ever able to find in the old.

Theism and humanism are not exclusive faiths. They overlap all the way, but there is a difference of emphasis and application that makes the religions of the pronounced theist and the pronounced humanist essen-

tially different, even though the one emerges from the other and is never wholly differentiated from it.

The humanist is not antitheistic; to call him an atheist is most unjust and betrays the limitations of the accuser. The humanist believes in god with his whole mind and heart and soul, but it is increasingly difficult for him to write the word god with a capital letter. To him god is much more than the name of a person, as Washington, Caesar, Socrates and Jesus are names of persons. God is the reality that gives all life and phenomena its meaning and value—is the reality that stretches up to infinite heights above man and whenever we comprehend a truth or obey a noble impulse we lay hold on this reality; we rise to higher levels and experience an enlargement of moral and spiritual life.

The humanist feels that man can enter into effective relations with this reality only through his relations to life and the world phenomena that impinge upon him. As to what is the ultimate form of this reality he feels that it is futile to speculate and folly to dogmatize. Here is the crux of the whole controversy.

The theist also believes in god as the reality that gives significance and value to life and phenomena, but, what is of infinitely more importance to him religiously, he believes in god as a definite personality with whom he may have direct personal relations, as Richard has with John, and from whom he may receive direct help and guidance. This personal relationship is to him the all important element in religion.

The humanist finds no omnipotent father and friend upon whom he may call in time of trouble and upon whom he may rely for help, but he finds thousands of ways in which a richer and more sustaining friendship and comradeship may be built up in our human society, and he feels that devotion to the building

up of such a condition of brotherly love and good will is the fulfillment of the divine task that life puts upon him and is his religion. To invoke and awaken the latent love that lies unused in every human life is the most fruitful appeal he can make. Furthermore, he feels that constantly calling upon an omnipotent being to do his work for him brings confusion and delusion, and stands in the way of man's effectively building up the kingdom of heaven out of the materials that are available all about him, if he but give his attention to searching them out, mastering them and putting them to the highest use.

He is convinced that the evidence of history, amply justifies such conclusions. For a period of a thousand years after the establishment of Christianity, the theistic view was supreme. No one doubted man's direct dependence upon a personal deity and the necessity of his receiving guidance direct therefrom. All man's energy was drafted into the building up of those institutions that were thought to insure direct communion with god and through which he could function effectively on earth. Man tried to despise the world life and the world phenomena about him, feeling that the less his attention was distracted by world affairs the more receptive he would be to god's influences. During this entire period the span of human life diminished; hatred, jealousy and all the primitive passions increased their sway over man and life became constantly more tragic and insecure. No omnipotent father and friend responded to the prayers that ascended unceasingly from the cathedral altars and hearthstones of trusting peoples.

With the coming of the Renaissance an increasing number of people began fearfully and hesitatingly to study the divine forces and processes that were reveal-

ing themselves in their own lives and in the world phenomena about them—trying to understand and to coöperate with them in rational ways.

The tide slowly turned. From that time onward life has become appreciably richer and more secure to an ever larger number of people, and this result is clearly the fruitage of new faith in the world forces,—faith in man's capacity to master them and to find a more abundant life in coöperation with them.

Autocracy and monarchy are in their very nature theistic. It is the rule of person over persons in the one case as in the other. A personal god rules through especially chosen persons—kings, czars, kaisers and sultans, who rule by divine right. All wisdom and guidance cometh down from above through especially chosen channels. The chosen channel is the church, the one important institution which must be maintained to insure divine guidance. Hence, in all autocracies we find elaborately established and lavishly supported state churches. They are the bulwark of the autocracy. Schools may languish, but the church flourishes and it is the church that speaks with authority.

Democracy is just as inevitably humanistic. Wisdom and guidance cometh not down from above through especially chosen channels, but wisdom and guidance come through all the ways of life,—through the intelligence born of the clash of mind on mind, and of minds grappling with, trying to understand and coöperating with, the realities round about them.

Our nation committed itself to the humanistic faith in the beginning, not by proclamation but by its unconscious actions. It reversed the practice of European countries. They established the church and frowned on the school, keeping it carefully in subservience to the ecclesiastical forces. Divine guidance was regarded as of

supreme importance, while human wisdom was thought of as being not only of secondary moment but as often obscuring and hindering divine revelation.

Our nation followed a diametrically opposite course. It disestablished the church, letting theology shift for itself. It in no sense repudiated religion, only declaring it to be an individual matter and no concern of the state. In place of the church that it had disestablished, it established the school, giving it state aid and authority, thus making education, human wisdom, knowledge of the world forces that impinge upon us the bulwark of national security and stability. This nation thus committed its life to the humanistic position long before such a faith was thought of as a religion. As a matter of fact, religion in its most nascent form is seldom ever recognized as religion at all. Not until it has lost some of its incipient power and has crystallized into a self-conscious theological system is it institutionalized and given sanctity. Humanism is still too vitally diffused, too undifferentiated from life to be admitted into the pantheon.

All Americans are humanists. They find guidance in the accumulations of knowledge and experience that mankind has gathered from its contacts with the world forces and its adjustments to them. Chief reliance is upon the educational and cultural forces that give enlightenment.

A vast majority of Americans are also theists. In addition to the general body of worldly knowledge and experience upon which they freely draw for guidance, they feel that they have access also to a personal divinity from whom they may receive additional guidance of a higher and more sacred character.

Many hold their theistic faith more or less tentatively and confusedly. They assent to it for traditional

and associational reasons. They feel that they have here something in reserve that cushions them to a certain extent against the hard realities of life, but it seldom affects their serious decisions in the important affairs of life.

Others hold to it with fanatical zeal and so far as in their power lies would compel everyone to bend the knee to it. They would reverse the position of the founders of our nation, would make this nation theistic in name at least, and would put all education in leading strings to theology as it was in the centuries of the past.

To many of even the more fanatical theists, their theological faith is exotic. They bow down to it, render it obeisance and would compel others to do the same, would fight for it and willingly die for it, if need be; but, having done it outward reverence, they turn from it and guide their lives almost wholly by the same general body of worldly knowledge we all draw upon, freely using and enjoying the fruits of the sciences they condemn.

Even the churches—born of the intense theism of the Middle Ages and still maintaining the extreme theistic expressions and forms in their services of worship—are becoming more and more humanistic in character. Catholic and fundamentalist churches no less than modernists are becoming increasingly centers of worldly culture and discipline upon which the people depend for guidance in their daily lives rather than upon their theology.

Humanism thus seems to be gaining almost everything except recognition as a religious faith. Since the fact remains that humanism is the dominant force in our modern life, institutional recognition is a matter of minor importance.

V

CHRISTIANITY AND HUMANISM

E. Burdette Backus

First Unitarian Church
Los Angeles

Christianity and Humanism

E. Burdette Backus

THE THEME suggests that Christianity is not the final religion of mankind, but that it will be subject to that same process of decay that has overtaken the religions which preceded it. History warns us that it is the fate of religions, even as it is of men, of trees and of empires, to pass through all the stages of growth from birth to maturity and death. There is no reason why Christianity should prove an exception to the rule.

It is hard for us to accept this as probable, because we instinctively endow with eternal life anything of which we ourselves are a part or which is a part of us. But just as surely as the most ardent devotee of the most rigid Christian sect of today is certain that his is the one and only true religion and that it is destined to endure forever, so were the priests of the religions that flourished in ancient Babylon and Egypt sure of the enduring quality of their faiths. Christianity is how old? Less than 2000 years. Religions have flourished much longer than that and then vanished from the face of the earth. The centuries are brief, time is long. To be sure, Christianity still gives evidence of much vitality. It numbers millions of adherents, it is wealthy, it is powerful. Its going will not be sudden. The death of a

great religion is not a matter of years, but of centuries, yes milleniums; but die it will as surely as you and I. Such is the inexorable rule in this world where nothing remains steadfast but change.

"Ah," you protest, "it is true that other religions have come and gone, but Christianity is different. It is more widespread than any other religion the world has ever known, and it has intrinsic merit that none of the others has possessed. These elements assure us that even though, as you claim, our religion must suffer the fate of all things in this world of change, still its dissolution is so remote that we have no need as yet to be worrying our heads over what is to come after it." Yes, that is just another way of saying that Christianity is our religion and, therefore, perforce, not subject to the same limitations as the other man's. Let us see.

The conditions which prevail today bear striking resemblance to those which existed at the time when Christianity was born. The Christian religion was the product of the mingling of three most diverse streams, —the ethical monotheism of the Hebrew people, the philosophy of the Greek world, and the mystery cults of the Orient. The Jews contributed the Old Testament, the personality of Jesus and his teaching that all are the children of one Heavenly Father and, therefore, brothers who should live in accordance with the spirit of good will that rules the ideal family. The Greeks contributed the doctrine of the Logos, the word made flesh. From the mystery cults came the conception of Salvation through membership in an elect body, and many of the forms and ceremonies such as the Eucharist and Baptism. The Roman rule provided the peace that made possible the commingling of these different cultural elements and shaped the polity of the new church.

We see again today, on a world-wide scale, that same interfusion of diverse cultural elements. This time it is science instead of Rome that is the agency making it possible. Science, by means of its inventions that well nigh annihilate time and space, has hammered the world into a tiny fragment of its former size. The rapid and effective means of communication and transportation have brought the peoples from the ends of the earth into intimate contact with one another. It would be passing strange if, out of this new commingling of cultures, a fresh synthesis did not take place, constituting as much of a departure from any of the current religions as Christianity was a departure from the religions that preceded it. Perhaps it is too early yet to predict the character of the results of the present world-wide contacts of most diverse peoples, but of one thing we may be certain and that is that the world of the future will be vastly different from that of the past.

The second factor in the origin of Christianity which finds striking parallel in the conditions that prevail today is the breakup of the historic faiths. Men had lost confidence in their ancient gods. They still retained a semblance of belief in their deities, but the vitality was gone from them. The religious yearnings were no longer satisfied. Men were discontented and were searching in new and untried ways for something which would meet the cravings of their minds and hearts. They found it in the new religion after seeking in vain for satisfaction in various cults and isms.

We have only to look about us to see that the same condition prevails today. The old beliefs no longer satisfy. There are multitudes for whom the traditional Christian faith has become impossible. The Scriptures, once accepted as the infallible and inerrant word of God, are now increasingly acknowledged to be simply

the handiwork of a certain people, religiously gifted, but having many faults and limitations which reveal themselves clearly in the pages of the Bible. The sense of a superiority of this literature lingers, but because its claims to superiority are not based on true merit they will gradually disappear. The worth of the Bible has been vastly overestimated because of the emotional attitude which we have taken towards it. To be sure, it contains fine passages which are worthy of perpetuation and will doubtless be remembered as long as men delight in splendid expressions of noble truths. But these passages are far fewer than we are wont to think and it will become increasingly clear to men that the old estimate of the worth of the Bible did not conform to the facts.

Similarly, Jesus has ceased to be the son of God and has become either a man or a mythological figure, according to the school of thought to which we chance to belong. As in the case of the Bible, so with him. There remains the tendency to idealize him and to read into his figure many things which have their existence only in our own minds. The human Jesus of the Liberal is just as unreal as the theological Christ of the Orthodox. The socially minded Liberal attributes to Jesus those social principles which are the substance of his own splendid program of social idealism. I can understand this tendency to idealize an historic figure and to read back into it our own present day demands, but it does not seem to me historically justified and I think that men are destined to become increasingly aware of the fact.

A process is now going on which has been termed "debunking" history. Some of it has doubtless overshot the mark, but on the whole it is a good thing for us to understand that our heroes are, after all, men very much like

ourselves, sharing our weaknesses and limitations. The supreme hero of Christian history will have to submit to this same process. All of the talk about the supremacy of Jesus is a myth. The plain facts are that we do not have enough historical material concerning him to write an account which will give us adequate basis upon which to form a proper judgment. Such meager material as we do possess gives much greater warrant for the Fundamentalist picture of Jesus than for the Modernist. Could we get at the facts I think they would probably reveal something like this; that Jesus was a young man of the best type produced among the Jews, of courageous idealism and undaunted loyalty to his convictions. But also we should find him possessed of the limitations of his time, sharing the intellectual outlook of his contemporaries, giving evidence ever and again of that frail and fallible human nature which is the heritage of every man born into the world. I can see no reason to think that there have not been many men in the history of the world who have led just as exemplary, just as inspiring lives as did the young man of Nazareth. His unique position in the Christian world is attributable to the accident of circumstances which singled him out as the point upon which the idealism innate in man should concentrate itself, rather than to any unique and superior virtue in the man himself.

When we turn to the idea of God, again we find that the thoughts of men are undergoing a change so vast as to amount to nothing short of a revolution. Belief in God as a supernatural being is vanishing. I am surprised at the frequency with which, in my reading, I run across statements to the effect that the almighty Father and Ruler of the universe is a dream, a comforting figment of the imagination. Many people continue to profess a belief in God because it is good form, but when you

come to press them for a definition of what they mean by the term, they define it in a way that is very remote from the traditional conception. For example, the distinguished Professor Millikan has announced over and over again in recent months his own belief in God. And yet, every one who thinks about the matter at all, must recognize that those vague and vast terms in which Professor Millikan conceives God are utterly unsatisfying to the ordinary religious consciousness that demands a strong sense of personal providence.

What is the result of all this? You will find adequate answer to the question by a glance at the page of church advertisements in the Los Angeles Saturday Times. The orthodox churches are competing in their resort to sensationalism to fill their auditoriums; there have sprung up innumerable sects and cults of all conceivable sorts,—oriental, pseudo-scientific, occult, spiritualistic. Again there is that feverish search for something which will satisfy that was characteristic of the Mediterranean world at the beginning of Christianity. And outside of the churches of today you will discover a vast army of persons who are apparently indifferent to religion and yet many of them far from satisfied with the answers which they are able to give to life's great enigmas.

The same situation which exists in Christian lands exists also in those portions of the earth that are populated by the adherents of other religions. It has not always gone as far in the direction of a breakup of the old as with us. Nonetheless, the same forces are at work there to produce the same results. Dr. Eustace Haydon, Professor of the History of Religions at the University of Chicago, published a series of articles in the Journal of Religion last winter under the general title of "Modernism, a World Wide Movement." In these articles he

showed how all over the world men are awakening to the realization that their inherited religious conceptions are utterly out of accord with the teachings of modern science, and that in all lands they are seeking earnestly to make that readjustment which will enable them to express their ancient ideals and aspirations in a form more nearly in accord with the intellectual habits of today.

To me the signs are clear that humanity has struck its tents and is again on the march towards a new religious faith which I dare to believe will provide us with a religion greater than Christianity, greater than any of the historic faiths of the past, though I am keenly aware that that which I call religion will seem to many earnest men and women not religion at all, but rather irreligion.

What will be the characteristics of the new faith? First of all, it will be international, universal. The peoples of this round globe of ours are destined to become one. The forces of science are sure to complete the task which they have as yet only begun. The conditions of life around the whole earth are certain to become more and more alike, as the achievements of science become the common property of mankind. Our thoughts, also, will be more nearly the same, because we shall have a common body of material to work with. This progressive tendency to unity demands that the religion which attempts to meet the needs of the people must be conceived in universal terms.

This universal religion cannot result simply from the triumph of any one of the present religions. They all carry with them too much excess baggage from the past. Their heritage of errors unfits them for the task of being the religion of mankind in the days that are ahead. It is important that we should stress this point, because I find that many times when one speaks of universal reli-

gion one's hearers interpret that in terms of the triumph of their own particular brand. For example, I attended recently the service of dedication at the laying of the cornerstone of a new church. One of the speakers, who undertook to deal with the relation of the church to world-wide problems, said that no enduring peace can come to the world until all the nations of the earth accept Christ. The speaker is a man of splendid intentions and high ideals, and yet that very statement betrays the fact that he is lacking in the imagination which would enable him to see that one of the greatest obstacles standing in the way of the realization of the dream of international peace is just this assumption of superiority on the part of the different religious groups.

To see the thing more clearly, all that is necessary for us to do is to ask ourselves how a high type of Hindu like Tagore, or that famous representative of another of India's great religions, Gandhi, would respond to such a suggestion. Certainly the Christian nations have given little evidence to the non-Christian nations that their acceptance of Christ has led to peace within their own ranks. So long as we insist that the other peoples of the world shall renounce their religions and accept our own, which seems to us the best simply because of the accident of birth in Christian lands, we cannot expect to establish that basis of mutual understanding and sympathy which is indispensable to enduring peace. There is no more reason why Tagore and Gandhi, and the men of other religions who stand on equally high planes, should become Christians than there is that Henry Van Dyke and Shailer Mathews should become Hindus or Buddhists.

Personally, after long consideration of the problem, I have reached the point where I repudiate the name Christian in the interests of a religion which I believe to

be greater than Christianity. There are many who insist that this universal religion of which I am speaking is simply a further evolution of Christianity itself and that, therefore, we ought to retain the name. But there are certain points in the evolutionary process where the thing evolving ceases to be what it was and becomes something different. Man is very different from the monkey, though he may have sprung from the same stock. When Christianity becomes so broad as to include the Jew and the Mohammedan without asking him to renounce his religion, it has evolved to the point where it is no longer Christianity but a new religion. I am convinced that more is to be gained than will be lost in renouncing the old name.

All over the world today there are men, who are the products of the different religious systems of the past, who are saying to themselves,—the important thing about me is not that I am a Jew, a Christian, a Mohammedan, a Buddhist, a Parsee, but that I am a human being, yearning to express my life in more of goodness, beauty, truth and love; to be a better man and to serve my fellows more fully. As such, I belong to a fellowship that is greater than that of any religion that has ever existed. I am a member of the Church Universal that is yet to be; a worshipper in the Temple of Humanity, not yet builded, but building. In that temple all men who love, all who aspire, all who strive to think clearly and act nobly shall know themselves as one. To that fellowship all the universal spirits of the past, not those of my own tradition only, but of all the world, have belonged, and into its unseen temple their lives have gone as building stones. Into it there is wrought the strength and wisdom of Moses, of Buddha, of Confucius, of Zoroaster, of Mohammed, of Socrates, and of Jesus, and of all the other men of their spirit who have walked on earth.

The second characteristic of the new religion will be in its different attitude towards the matter of theology. Will it require a belief in God? I think not. Personally, I am inclined to be somewhat of a mystic. I find a quality in the universe that is akin to myself; the quality that manifests itself in order, in beauty, in creative activity, in love. And I like to call this God. However, it does not disturb me in the least that other men come to different conclusions and feel that the facts compel them to describe the world and all things in it entirely in terms of blind force and matter. Men of equal intelligence and uprightness of character come to widely differing conclusions, and the religion of the future will not demand uniformity of belief even to the extent of insisting on a profession of faith in God. Doubtless, men in the future will go on trying to solve the riddle of the universe as they have in the past. But religion will not be theocentric, God-centered; rather, it will be homocentric, man-centered.

The heart of it will be the determination to establish a human purpose as the guiding principle of life on this planet. Up until the present time we have stumbled along, guided only by an unconscious and fragmentary purpose to make life more satisfactory. This purpose has been defeated over and over again because we have thought that it could not be accomplished; because we have not had confidence enough in our own powers to bend the circumstances of life to our will. We have sought refuge too frequently in other-worldliness, seeking compensation for the hardships and failures of this life in the dreams of another life that has its existence only in our imagination. We must brush aside all these things which have defeated the human purpose and consciously set as our goal the establishment of an order of life which will give to all of the children of men as full

satisfaction as is humanly possible. The concern of the religion of the future will be with human values, the enrichment of character, of personality, the creation of beauty, the discovery of truth.

I sometimes make the whole thing clear to myself by likening religion to the service which is rendered by the Child Guidance Clinic of our own city. There the service of specialists in various lines of the Social Sciences is brought to bear on the problems of the maladjusted child to straighten out his tangled life and provide him with an opportunity to make a much fuller use of his inherent powers. In the same way, but on a much grander scale, the religion of the future will consist in bringing all the resources of knowledge, skill, and power of which humanity is possessed to the solution of those problems which stand in the way of a life that is rich and full and satisfying to men.

In the place of the theological requirements of the past, the new religion will make but two demands upon its members. The first is that they shall maintain the scientific attitude. That is, that they shall have the open mind, be seekers after the truth, not betrayed into thinking that is swayed by passion and personal desire, but, so far as is humanly possible, accepting the authority of evidence and facing the facts unafraid. The second requirement will be that each man shall know himself to be a member of the great community of mankind and shall feel that his every act must be in accord with the well-being of that larger life of which he is a part. Of course, we are not going to exclude any one because he does not exemplify either one or both of these requirements in their perfection; but this is the ideal which we shall hold ever before the eyes of men and to which we shall demand their allegiance.

I like to call this new religion, which I have been

describing, the Religion of Humanity, because its outlook is human, its purpose is human, its motives are human. It is identified with human life in its widest ranges. It is a religion that sanctifies this world. Under its teaching, the bust of a Lincoln carved out by the hand of the gifted sculptor is just as truly religious as the most inspirational sermon of the brilliant pulpit orator; the scientific researches of the scholar buried in his laboratory and the service rendered the cause of justice by the conscientious attorney are just as holy as the scriptures of the past or the solemn ceremony of the present. Any man who is doing a work necessary to maintain the fabric of society and who is inspired in that work by a vision of the greater life that is yet possible for mankind is showing himself a true disciple of the Religion of Humanity.

Will this religion actually come to play any important role in the history of mankind? Two thousand years ago I am sure that no cultured man of the day would have predicted the triumph of a religion such as Christianity which has so much of superstition and error within it. It must certainly have seemed to them that better things were in store for mankind. So it may well be that 2000 years from now the religion which inspires the world will bear little relation to what I have described. The irrationality which is so conspicuous in human life may defeat it and the people of that distant time may be living under the guidance of a religion as inane and insipid as some of the New Thought cults of our own day. But, of course, I cannot refrain from hoping that as the years pass an ever larger portion of humanity will espouse the nobler faith. However this may be, I know that satisfaction for myself can come only as I do all that lies in my power to advance the cause of the Religion of Humanity.

VI

MODERNISM AND HUMANISM

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Modernism and Humanism

A. Wakefield Slaten

Modernism is a name given to a type of religious thought now widely current. As Fundamentalism is a reaction hostile to certain phases of present-day thought and life, Modernism is a reaction favorable to them.

Modernism has had a long history. It began with Ibn Ezra, a wandering scholar, a Spanish Jew, who lived in the twelfth century after Christ. Up to this time it had been believed without question by both Jews and Christians that Moses was the author of the first five books of the Bible, although in the last one of the five an account is given of Moses' death and burial. It was supposed that he had been divinely permitted to anticipate this advent and describe it in advance. The great Jewish writers, Philo and Josephus, had believed that Moses wrote these books. Jesus had quoted from them and called Moses the author, a fact which Fundamentalists still regard as convincing proof of their Mosaic authorship.

But Ibn Ezra doubted. He discovered in Genesis references to events which according to the Bible itself did not occur until long after Moses' time. This was the beginning of biblical criticism, which was the beginning

of Modernism. It was dangerous, however, to oppose current religious opinion. Ibn Ezra said, "I know a secret, but a prudent man will keep quiet." Ibn Ezra was prudent. He kept quiet, and set the fashion followed by all succeeding Modernists.

Modernism originated in a pre-scientific age, but has been intensified by the rise of the sciences. It began in Judaism, passed over into Protestantism, and had a vogue for a time in Roman Catholicism, until it was officially forbidden by a papal encyclical letter September 8, 1907.

Among Protestants, Modernism is widely accepted. The more advanced theological seminaries have been Modernist for years and have developed many Modernists among the younger clergy. If the Fundamentalist reaction had not set in, the Protestant churches might in the course of a generation have been very largely liberalized. The work that Modernism was doing by "boring from within" is now exposed and brought into sharp contrast with orthodox Christianity. As you read the encyclical letter against Modernism issued by Pope Pius X you recognize that it represents from the Catholic point of view precisely the protests the Fundamentalists are making from the Protestant point of view.

Modernism may be defined positively as that form of religious thought which attempts to preserve the spirit and the institutions of Christianity, while at the same time seeking to apply the scientific method.

The scientific method has been said to consist of three steps: accurate observation, exact record, and limited inference. The scientific method is the laboratory method. It ascertains facts, records facts, and reasons from facts. To the use of it we owe all the knowledge of natural forces which we now possess.

The limitation of the scientific method against which

religionists sometimes inveigh is this, that it does not attempt to pass over from the physical realm into the metaphysical, that is from observed effects to an inferred cause. The scientific method is Positivist in its attitude, tacitly accepting the declaration of Comte that our knowledge is limited to phenomena, and that ultimate causes must remain unknown.

It is often said that there is no conflict between science and religion. This is a specious claim, made in the hope of peace. It is based upon an adroit distinction between theology and religion, theology denoting an accepted system of thought, and religion a wholesome manner of living. Of course, there is no conflict between science and a wholesome manner of living. But religion is more than a wholesome manner of living. It is also an accepted system of thought, and with orthodox systems of religious thought science does conflict.

When it is said that there is no conflict between religion and science it is often meant that there is no conflict because religion and science deal with separate realms, but this statement involves no compliment to religion because it concedes that science deals with the demonstrable facts of the material world, and religion with the undemonstrable assumptions of the spiritual world. Religionists go as far as science can take them, and then they let faith fly, like Noah's dove, out over the vast wastes of the unknown and unknowable. The reports that faith brings back from its lonely journey are treated as the data of religion, and are supposed to be as authentic as the hard-won data of science. If a man wishes to use weasel words, he can say truly that there is no conflict between science and religion, because science deals with fact, religion with fancy; science with the discoverable, religion with the undiscoverable; science with knowledge, religion with speculation.

However, if religion deals with anything that can be known it enters the domain of science, with the possibility of conflict.

If a man wishes to be candid rather than clever, he is compelled to say that between science and religion there goes on a ceaseless conflict. Before the advance of science, religion gives up with stubborn resistance its idea of a flat earth, an universe of which this world is the center, a cosmos created in six days, a super-race of demons as the cause of disease, and temblor and tornado as the special judgments of the deity. When religion held the field without a rival, it was dangerous to doubt.

Corresponding to the gradual progress of science, there is a gradual regress of religion. As the light of knowledge advances, the shadow of the supernatural retreats. As far as traditional religion is concerned the cynical saying of Schopenhauer is true, "Religions are like glow-worms, they need the dark in order to shine."

There is a warfare between science and religion, and Modernism is an attempt to effect a truce. The scientific method and its findings are adopted, and yet it is claimed that the essentials of Christianity are not affected. All the old affirmations stand, but with a slightly different significance. It is not necessary to change one's vocabulary, but only to let it have for one's self and the initiated new meanings. Then all parties are satisfied. The literalist hears familiar words that have for him a definite content. The brother beside him, instructed more perfectly in the ways of the Modernist, recognizes a different sense. This is a great convenience. It is reckoned good management to kill two birds with one stone. But it is to be feared that the Modernist kills three—and the third is something very precious; intellectual honesty. He tends to become a half-way thinker, an expert in ambiguity, a dealer in double meanings.

Positively defined, Modernism is an attempt to reconcile traditional religion and modern science by so satisfying the historic claims of Christianity as to make them acceptable to minds that have been influenced by the current culture and at the same time keep intact the belief in the supernatural and in the unique superiority of Christianity as a revealed religion.

Negatively defined, Modernism is not Fundamentalism. Fundamentalism is steel; Modernism is rubber. Fundamentalism is uncompromising, Modernism is concessive. Fundamentalism stoutly maintains that where science and the Bible disagree, science is wrong; Modernism weakly admits that where science and the Bible disagree, the Bible must be reinterpreted. Dr. Fosdick, in his book, "The Modern Use of the Bible," says: "It is impossible that a Book written two to three thousand years ago should be used in the twentieth century A. D. without having some of its forms of thought and speech translated into modern categories."

Accordingly, he gives up the biblical notion of demons, but holds that the essential fact remains that people are tempted to evil deeds; he gives up the biblical conception of angels, but holds that the essential fact remains that God is real and near; he gives up the biblical idea of the resurrection of the bodies of the dead, but holds that the essential fact remains that the soul is immortal; he gives up the biblical expectation of the return of Jesus in physical form, but holds that the essential fact remains that God will ultimately establish his kingdom on earth. It is by such means that the Modernist persuades himself that he has arranged a favorable truce for religion in its conflict with science. Why must there be such juggling with the Bible? We accept the Iliad for what it is.

The Fundamentalist regards the Bible as the verbally

inspired, infallible word of God, whose statements you doubt or disregard at your peril. The Unitarian accepts the Bible as the literary product of Judaism and Christianity during their classic periods, to be approached in the same spirit in which one approaches the Iliad, the Koran, the Vedas, or any other of the literary products of the world's great religions. To Unitarians the Bible is a book of fascinating human interest. Like the Arabian Nights, its pages open to us a door into an oriental fairy land. While we read we join ourselves to nomadic caravans as they wander across the Tigris-Euphrates valley. We dwell with shepherds on the plains of Palestine. We toil as slaves in Egypt. We fight in many a merciless battle with bows and arrows, slings, and spears, and swords, and chariots of iron. Again, we are round-eyed children, sitting at the tent door as the desert damask deepens into dark and the stars come out in the purple sky, children listening to stories of the great days of old, and asking eager questions as to the why of things, and who made the world. We see miracles, the sick rise up before our eyes, graves open, and dead men walk about the streets; devils shriek and cast their victims raving and foaming on the ground; angels appear, dressed in dazzling white, and God Himself speaks to us from the sky! Now we are prophets and martyrs, bruised and bloody and spittle-smeared, denouncing and pleading, and praying for our enemies; now hot-hearted apostles, proclaimers of a new faith, who face governors and kings without trembling, and at last, like a Napoleon, we stand in sombre solitude upon a sea-girt isle and dream of overturnings, revolutions, destruction, vengeance, and history remade. A wonderful book is the Bible, and it needs no apology and no defense.

The Modernist, however, is not content to accept the Bible as the Unitarian sees it, a fascinating phantasma-

goria of ancient oriental life. For him it must serve the further purpose of a guide for the twentieth-century Christian. Something of the Fundamentalist still survives in the Modernist. For the Modernist, the Bible is not infallible, but it is inspired; it is the handbook of the Christian, to be interpreted in ways that edify. He regards the Bible as a record of religious experience, a religious experience that parallels our own, and he believes that although the biblical authors wrote in forms of expression that were natural to them and their time, they uttered eternal truth. The Modernist therefore accepts the Bible in as nearly as possible the Fundamentalist fashion, and where he finds it necessary he reinterprets, to bring his religious doctrines into harmony with science. Modernists are therefore evolutionists. The Christ of Modernism is an unique figure. He is neither the incarnate deity of orthodox Christianity, nor the purely human being of free and rational thought. He is a Galilean Jew, the Revealer of God, in whom we observe the actual character of the creator and controller of the Universe. For the Modernist, Christianity is absolute, because it differs from all other religions by being divinely introduced into the world while all other religions sprang up out of humanity, and because it embodies the best that is to be found in all other faiths, so that it becomes the world's ultimate religion. The creeds of Christianity are regarded by Modernists as monuments marking the stage of thought reached at a given time, and as symbols intended to express religious feeling. Consequently the Modernist is often able to employ in his worship such a symbol as the Apostle's Creed as an expression of religious feeling, apart altogether from its verbal sense, as people unreflectingly sing hymns, without thought of the meaning of the words. Fundamentalism is much more vigorous in its intel-

lectual processes than Modernism. Modernism tries to be middling and succeeds in being muddling.

Nor is Modernism Unitarianism. Sometimes people wonder why that prince of Modernists, Dr. Fosdick, does not join the Unitarians. You have only to read his books to know why. He is not a Unitarian, and his coming to us in his present state of mind would be a mutual embarrassment. Dr. Fosdick is not a Unitarian, nor is it likely that he ever will be. Modernists repudiate the suggestion that they are Unitarians. A Modernist editor has truly said:

> "It is also important to dissociate it (Modernism) from Unitarianism . . . Modernism is not the equivalent of Unitarianism." (*Christian Century*, January 17, 1924, p. 71.)

There are many restraints that keep men of broad views from joining the Unitarians, considerations of family feeling, income, fear of a limited usefulness, and others, some creditable and some discreditable, some actual and some bogies of the imagination, but often the real reason is that these men are not Unitarians. When you become a Unitarian you cut loose from the old moorings and set out on what seems a dark and dangerous voyage. The old comforting infallibilities disappear. You are on the open ocean, with no hand to hold the tiller but your own; no chart to guide you but your own reason and conscience; no bright harbor to steer to but one of your own choosing. You are the master of your fate, you are the captain of your soul. It is a solemn moment when a human being rises to such a pitch of courage as that, casts off from warm certainties, and heads out into the chill mist of the high seas. Not every one is born to be a mariner and bid farewell to the lights of home and the loved and familiar streets of his native village. Be patient, therefore, with the Modernist when

he does not become a Unitarian. He was not meant to be!

Nor is Modernism Christianity. Those sturdy Fundamentalist defenders of the faith once delivered to the saints who make this assertion are correct. Though Modernists protest their loyalty to Christianity and persuade themselves that they are only serving up an old dish in a more palatable way; though they believe that they have thrown away the husk to keep the kernel; though they think they have preserved the essential truth while discarding the old thought frame-work, this is merely a comforting illusion. The reluctance with which men give up the name Christian is highly significant. Not until ingenuity is exhausted and intellectual honesty has not where to lay its head, will a man admit he is not a Christian. Emerson said, "Leave the Cross, as ye have left carved gods," but his voice was not heard. To this day there be those even among ourselves who call Unitarianism "liberal Christianity," when Unitarianism is no more Christianity than figs are English walnuts. Slowly and painfully the disciples of a new religion learn that it is different from its predecessor. At first the early Christians supposed themselves to be only an improved type of Jew. Ultimately they learned they were not Jews at all. For long, Unitarians have consoled themselves that they are an improved type of Christian. Gradually we are realizing that we are not Christians at all. At present, the Modernists assure themselves that they also are an improved type of Christian. In time they will see, as their clearer-headed Fundamentalist antagonists see now, that Modernism is not Christianity. To be a Christian is to accept a certain historic scheme of thought as true. He who interprets the historic claim of that religion in a figurative and spiritualizing way has ceased to be a Christian.

Modernism takes out of the structure of Christian thought one stone after another and replaces it by a superior substitute. When its process is finished a structure remains, indeed, and one, perhaps, in better taste; but the original is gone.

Here is a Modernist watch. When I was a young Baptist minister in my first parish, in Kansas City, Missouri, my congregation gave me a watch. It had Waltham Works and a hunting case. A few years later I was baptizing some candidates in Black Creek, in western New York. My pocket filled with water and the works of my watch were ruined. I took it to a jeweler and had them replaced with Elgin works. Now, I wanted an open-face, and once upon a time when a birthday came my watch disappeared, made a trip to another jeweler, and the hunting case was replaced by an open-face. Now I have a watch, indeed, and one that suits me better than the original; but why pretend it is the same?

And why should the Modernist not admit that he is not a Christian? There is nothing reprehensible in not being a Christian. It is difficult to see how any thinking man or woman at present could for a moment consider being a Christian if it were not the fashion among us, and convention did not demand it. How many people do you suppose are Christians because the historic claims of Christianity as a system have been brought to their adult attention and have won their intellectual assent?

The values of Modernism from the liberal religious point of view are many and great. Modernism is like the spring thaw that follows a long and cold winter. The frost comes out of the ground, the streams released from their ice-locked prisons flow joyously once more, the hepaticas peep forth along the banks of the lake, and the trailing arbutus among the rocks, and all the landscape, except the shaded spots, is freed from snow. Mod-

ernism is springtime in religion. It comes as a welcome relief from cold and stiffened dogmas.

The most striking defect in Modernism is its logical inconsistency. It shrinks from a recognition of what is involved in its principles. The Fundamentalist is consistent, the Catholic is consistent, the religious liberal is consistent, but the Modernist appears to be unware of the implications of his position. In giving up the historic claims of Christianity and substituting for them what he fancies to be the essential and permanent truth involved in those claims, he is virtually giving up Christianity. When he has finished, he has a thought-system, but it is not the Christian thought-system. It is not what Catholic and Protestant Christians have believed these many centuries. It is disingenuous to tell people that the modern view of the first chapters of Genesis does not impair their religious value, that the great truth remains untouched, "In the beginning God." The obvious intent of the first account of the creation is to offer an explanation for the Hebrew custom of sanctifying the Sabbath. It is disingenuous to reject the biblical writers' belief in demons, angels and miracles, and still claim to hold what the biblical writers in their bungling way were driving at, temptation, intuition, and the power of suggestion. They were not driving at any such things. They meant exactly what they said. Thus Modernism tries to commend itself both to the conservative and to the liberal, failing in each instance. Yet Modernism may be counted on to appeal to the general body of compromise-loving American minds.

Modernism is only a stage in the development of a modern man's religious thought and is inadequate for a really modern mind. Modernism is a half-way house on the road to religious freedom, and bold and venturesome minds will not be long content to tarry there. Modern-

ism is incipient Unitarianism. It is especially attractive to candidates for the Protestant ministry, because of its compromise character and its popular success. It permits a large measure of free expression without the loss of connection with a great denomination. Fundamentalism is extremely reactionary, Unitarianism is extremely liberal. Modernism is Moderateism.

Modernism constitutes a challenge to religious liberals. As Fundamentalism stimulates us to a campaign of popular religious education, Modernism incites us to examine ourselves to see whether the spirit of pioneers is still within us. When Daniel Boone's nearest neighbor came to be only nine miles away, Daniel Boone moved on. He said he had to have elbow room, he couldn't stand being crowded like that. So he moved farther west, and set up a new frontier. He was then sixty-five years old. The Modernists are close up to where the Unitarians were a hundred years ago, and where some Unitarians are yet. To some even today the sermons of William Ellery Channing mark the extreme frontier of Unitarian thought.

When the Israelites in their pilgrimage from the land of bondage to freedom came to a certain mountain, they tarried there many days. And Jehovah said unto them, "Ye have compassed this mountain long enough. Advance!" In these days, to every religious liberal, and to our whole Unitarian fraternity, comes such a message. "Ye have dwelt in this mountain long enough. Advance!" Modernism crowds upon our rearguard. It is time to move forward again.

The direction of advance is toward Humanism, the new emphasis in religious thought.

I would not conceal from you what this new emphasis involves. It may well cause the boldest to pause and consider. Humanism will try you as by fire. It calls upon

you to give up the comforting thought of the Fatherhood of God and offers you instead the inflexible impartiality of immutable natural law. It reminds you that you are no favorite of a kindly Providence, but that your existence has been thus far prolonged by virtue of your fortunate heredity and your resourcefulness in adaptation. You have stood perhaps upon the point of some great rock that jutted out over the roaring sea. You have crouched upon some dizzy mountain height and clung fast, and gazed in fascination into the abyss below. But now you are asked to look out upon the Universe, to place yourself, as it were, upon some projecting spar and look into the frightful depths of infinite space. You see vast worlds rolling in resistless precision. You realize that you are in the grip of cosmic forces. You sense your isolation, that you are physically alone in a terrifying and uncaring universe, and that when your little span of life is done you sink down into extinction, the blackness of darkness forever!

It requires some courage to take that frightening look and then to creep back into the homey, happy, human relationships, find them sufficient, dream of a better world of human life, not in Elysian Fields, or Walhalla, or the New Jerusalem, but here upon the good brown earth.

Humanism sets before us a great World-Hope, and pictures a civilization in which the immense fortunes that have hitherto been periodically swallowed up in the engulfing crater of war will be spent in the intensification of agriculture, the building of roads and waterways, municipal projects, and all that goes to improve living conditions. It tells of an era when men will not any more die before their time, when the workman will be adequately protected by safety devices; when every child born into the world will be well born, with

its blood free from the taint of transmissible disease; when as yet undiscovered powers of Nature will be brought into the service of man, and man shall conquer as far as may be even tidal wave, and earthquake, and volcano. And not only so, but when ignorance and superstition and cruelty and vice shall yield to reason and love, and the peoples of the earth shall dwell together in this the earth-home, enjoying the fruits of their labor in equity, governed by the law of good will. Utopia waits only upon ourselves.

We must not shun to drive our thinking to the farthest and most fearsome frontier. We must not say, "I like to think this," or "I prefer to believe that"; we must look squarely at the stark and terrible facts of the universe.

> "The simple truth is all we ask, not the ideal,
> We've set ourselves the noble task, to find the real."

Suppose Humanism in some of its aspects should not be so comforting as older forms of thought have been, shall that deter us from its acceptance if it commends itself to us as true? Is truth a matter with which we can pick and choose? To minds likely to be found within these walls, truth is inexorable.

Humanism may take away some of the old consolations, but it offers others more convincing. After we have borne the first chill blast, a warm glow suffuses us; we are heartened by vision of the World-Hope. Our sojourn here becomes a wonder-awakening romance, a pilgrimage through mysteries and marvels, and as we walk together our hearts burn within us.

VII

UNITARIANISM AND HUMANISM

John H. Dietrich
First Unitarian Society
Minneapolis

Unitarianism and Humanism

John H. Dietrich

I AM to discuss Unitarianism and Humanism, although I shall devote practically all of my time to a discussion of Humanism. I have related these two subjects because Humanism is a form of religion, or perhaps I should say a form of religious emphasis which is growing up largely within the bounds of the Unitarian fellowship. I shall speak of Unitarianism only as the natural soil for the growth of this new emphasis, for it is mostly within the Unitarian fold that we hear about Humanists. In fact just as we have Fundamentalists and Modernists in the Protestant churches, so in the Unitarian movement we have these days considerable discussion between Theists and Humanists, the only difference being that in our fellowship we have the highest regard for one another's views and differ with perfect sympathy and understanding. The very basis of our fellowship is freedom of conviction and utterance, so there is no question of the right to preach either of these forms of doctrine from a Unitarian pulpit.

I

What is this distinction between Theism and Humanism? Perhaps I can make it plain by a couple of defini-

tions. Cardinal Newman in his Grammar of Assent says: "By religion I mean the knowledge of God and of our duties toward him." That is Theism. It is putting first a study of God and the necessity of performing our duties toward him. By changing a couple of words in that definition, I can tell you my conception of Humanism. Let me put it this way: "By religion I mean the knowledge of man and our duties toward him." That is Humanism. It does not deny the right to believe in God and learn what you can about that which we designate as God, but it places faith in man, a knowledge of man, and our duties toward one another first. It is principally a shifting of emphasis in religion from God to man. It makes the prime task of religion not the contemplation of the eternal, the worship of the most high, the withdrawal from this world that one may better commune with God; but rather the contemplation of the conditions of human life, the reverence for the worth of human life, and the entering into the world in order that by human effort human life may be improved. In short, the task of Humanism is to unfold the personality of men and women, to fit and qualify them for the best use of their natural powers, and the fullest enjoyment of the natural world and the human society around them. It conceives of religion as spiritual enthusiasm directed toward the enrichment of the individual life and the improvement of the social order.

This is the only religion that can ultimately save, this religion of faith in man. And this does not exclude a faith in God. It is really the same thing as faith in God; for, whatever God may be, it is quite clear that he can manifest himself only through man's consciousness, and that we shall get more and more knowledge of him only by believing that our highest impulses are

his manifestations, tempered by our capacity to receive them. I am convinced that what the world needs more than anything else today is a recognition of this saving fact. It is not in the following of what we ourselves honestly think and feel that we shall find salvation. For, if there be a God, his manifestations must be continuous—to this and every generation just as surely as to any generation preceding this. And if there be not a God, it makes no difference—there is man just the same with his insatiable craving for something better than he has yet known, with his ineradicable feeling that his true nature, toward which he must forever strive, is greater and nobler than the poor showing that he makes of his life at the present time. Now this is a virile and a bracing faith, and it is the faith that saves, as no other faith ever has saved or can save. Why? Because salvation can mean nothing else than obtaining the highest and best for man—and that is the supreme object of Humanism. Humanism includes every faith, and every part of a faith, that ministers to this end. The urgent need of today is for this great faith to be blazoned abroad.

II

Before speaking of its relation to Unitarianism and the fundamental facts of its faith, I must say a word about the sources of its knowledge and the method of study adopted by this form of religion. In this respect Humanism does not recognize the existence of any supernatural. It adopts a purely naturalistic conception of the universe. That is, it does not believe that there is any personal being outside of this universe who controls and governs it, and who may do so even in violation of natural law. Instead, it believes that everything comes within the domain of cause and effect, that every-

thing is the result of a well-established order. And this principle it applies to the human order as well as to the natural order, and believes that every action in each person's life, as well as every fresh unfolding of the vast panorama of history, is the result of human antecedents and explainable by human causes. Now these constant laws are the conditions which determine human life, and therefore the knowledge of these laws, in order that man may conform to them or resist them as the case may be, is the foremost condition for the enrichment and improvement of human life, both the individual and group life. Therefore it adopts the purely scientific method of observation and deduction in its study of the facts of human experience, which is the basis for our knowledge and of our hope. And this use of the scientific method in religion is in direct contradiction to the traditional method which has prevailed in the past. Formerly men began with a theory. They then made observations and experiments and the best man was the one who could show how his observations fitted neatly into the theory. For instance, the chemist had a theory of the constitution of matter, and he made experiments in order to show that the theory was true. The most distinguished chemist was the chemist who could most effectively handle observations in the interest of his theory. But according to the scientific method, the chemist begins, not with a theory, but with the observation of facts, and then postulates a theory to fit these facts. He makes experiments, not in order to confirm a theory but in order to correct it, because he knows that no theory of anything is wholly true; and the way to find out more truth is to make more observations and to correct the theory where it proves to be in disagreement with the facts. You see the difference? I insist upon this because no man is ready to

go forward these days without the adoption of this scientific method. Formerly, if a fact did not fit into the theory, it was generally thought there was something wrong with the fact, but now if a man observes a fact which does not fit into the theory, he knows that it is the theory and not the fact that has to be changed.

Very well. We—I am going to say we from now on because I belong to this group—we believe that this is as true of religion as it is of other realms of thought, and we base our theories upon the experiments, or the experience, of life. Formerly, men postulated a certain theory of God and of man and then ordered man's life to fit in with that preconceived theory, but we study the facts of human life and experience and form such theories as these facts suggest, even though it means discarding all the consecrated theories of the past. In other words, we build our religious ideals, methods and hopes entirely upon the demonstrable facts of human nature. We begin with facts of human experience and find in them a demonstration of how human beings react to certain circumstances. We go to the naturalist and accept what he has discovered concerning the origin of man. We go to the biologist and learn what he has found out concerning the physical basis of life. We go to the physiologist and understand what he knows about the functions of our bodily organs. We go to the psychologist for instruction about the intricate nature and workings of the mind—about the evolution of conscience, the scope of imagination, the power of sentiment, the authority of reason. We go to the historian and learn what humanity has achieved, tracing the onward steps of civilization—the growth of law, literature, art, government, commerce, science, religion. We go to the educator and discover how the intellect and the emotions are trained and unfolded. We go to the



sociologist and watch the creative methods by which defectives are improved and so-called criminals reformed. We go to the student of comparative religion and learn the development of religious aspiration and study the forms in which it sought to express itself. We gather all these facts from the widest circle of experience, and in the light of these facts we affirm that man is the outcome of nature's highest creative impulse —a being, imperfect but improvable, with native capacity for the discovery of truth, for moral development, for religious feeling, and for the outgrowth of evil— and we seek to build a religion which will bring about these desirable results. We accept these truths concerning human nature as the basis and starting point of our religious doctrines and methods. We see man a very imperfect being, who has stumbled on through ignorance and waywardness, sorrow and superstition to higher civilization and nobler character, and we hope to speed up his development by changing his stumbling on through ignorance to a direct approach through scientific knowledge.

III

I must be brief in regard to the relationship between Unitarianism and Humanism in order to have time for some discussion of the fundamental tenets of this faith. In the first place, Unitarianism offered opportunity for the enunciation of Humanism by virtue of its underlying principle of spiritual freedom, by its insistence upon intellectual integrity rather than upon intellectual uniformity, by its offer of religious fellowship to every one of moral purpose without regard to his theological beliefs. But this is not the important thing. The real reason why Unitarianism was the natural soil for the growth of Humanism is the fact that Unitarianism was

a revolt against orthodox Christianity in the interest of the worth and dignity of human nature and the sanctity of human life. The real origin of Unitarianism is to be found in the revolutionary interpretation of human nature which was taught by Channing and his colleagues. Previous to the revolt of Unitarianism the Christian church looked upon men as almost entirely worthless, of no more value than the worm which crawls in the dust. It was taught that man was conceived and born in sin, totally depraved, doomed to eternal torment, from which he could be saved, not by any merit of his own, but only by the saving grace of God. This horrible doctrine was preached in its crudest form in New England by Jonathan Edwards and his cohorts, and it was into this New England of a hundred years ago, with no loftier conception of human nature and human destiny than this, that there came the revolutionary ideas of Channing and other men of noble mind. "Every human being," said Channing in his discourse on Slavery, "has in him the germ of the idea of God; and to unfold this is the end of his existence. Every human being has in his breast the elements of that divine everlasting law—of duty; and to unfold, revere, obey this, is the very purpose for which life is given. Every human being has the idea of what is meant by truth. Every human being has affections, which may be purified and expanded into a sublime love." "Such," says Channing, "is our nature. These are the capacities which distinguish us from the animals. These are the things which make it possible for every man to be regarded as a being of infinite worth and sanctity." And it was the pronouncement of this doctrine in contrast with the doctrine of human degradation as held by New England Calvinism that formed the basis of Unitarian thought.

It is only a step from this thought to another which forms the basis of Humanism; namely, that man not only is of worth but of supreme worth, that he is an end and not a means. In other words, Humanism is merely an expansion and a more rigorous application of the fundamental principle of Unitarianism. Indeed, Channing announced this logical conclusion, but it has not been fully preached by the majority of Unitarians. Directly following the words which I have just quoted, he says, "Such a being was plainly made for an end in himself. He is a person, not a being. He is an end, not a mere instrument or means. He was made for his own virtue and happiness, and not for the virtue and happiness of another. It is to degrade him from his rank in the universe to make him a means and not an end." And this doctrine which Channing preached one hundred years ago is seized upon by certain followers of Channing today and made the basis of a religion.

IV

Without going into detail regarding a number of things connected with Humanism, I want to speak in general outline of a few fundamental beliefs upon which the whole structure is built. And the first of these is the one I have just mentioned—the doctrine that man is an end and not a means toward something else, not a mere instrument to some other end unrelated to himself; and that therefore all men must treat themselves and all others never merely as means, but as ends in themselves; and while this may not be an entirely new doctrine, it is one that is constantly ignored in every relation of life.

In the natural world, life is constantly being used as a means to the purposes of other animals' lives; and

human beings in their conduct show something of that same principle. The slave-holder uses human lives for his own profits. The unscrupulous employer who overworks women and children is using them as means to his end. The white slaver and libertine are using human beings as mere means. So is the man who unjustly builds up a reputation upon the work of other people or rises to power at their expense. All the age-long brutalities in history, all the cruelties and foul play of the present time are but the examples of some human beings using others as means to carry out their purposes and desires. And this is what makes war not only horrible but inexcusable—it is the gathering up of millions of men by kings who have alliances to maintain, or governments who have financial interests to protect, and hurling them into battle, without asking their consent and for the sake of no cause with which they can have the slightest connection. In fact, treating people as only means to our ends is very common, so common that most people do it even in the trivial affairs of every-day life. It might be interesting for you to analyze your relations with other people and see to what extent you are treating them as means toward your own ends.

But being common does not make it right; and in protest we believe in the dignity of man on his own account, and in preserving all the values which make for the enrichment of human life. Insofar as that dignity was recognized by the old religions, it was made a borrowed affair, an emanation from the dignity of the creator of the universe. This idea was in keeping with other ancient beliefs. In the Middle Ages an individual counted only by virtue of the grandeur of the rank above him. The serf could be great only in the greatness of his landlord. He amounted to something according as he contributed to the splendor of the owner

of the estate; and his landlord in turn found reason for being in the grandeur of the overlord to whom he was vassal. This overlord looked up to the nobleman above himself until the emperor was reached, and then the pope, and beyond the pope, God. The ethics of the whole feudal system rested on this idea of serf, vassal, lord, each in his station finding his glory in the glory of his superior. This mediaeval conception of a descending glory still rules the religious thinking of most people, whether they are conscious of it or not. The Catholic church is indeed aware of it and says so frankly. The Protestant churches are not always conscious of the fact, but they nevertheless repeat the formulas based on the conception that whatever dignity there is to human life is a reflection from the supreme dignity of the King of Kings, and that man's part is to serve him and receive his care. Even Channing rested his idea of the dignity of man upon the thought that he had within him the germ of the idea of God. And so they all find their inspiration, not in being men but in being subjects or children of God. But our idea of the glory of humanity is not based upon any reflected glory. We see man as the highest product of the creative process, we know of nothing above or beyond him, the highest things of which we can dream are but the products of his own mind, and so the supreme object of our allegiance is human life. The same thing is true in regard to the purpose of life. The old religions make the glory of God the chief end of man, and all effort is directed toward his glorification, because man is only a means toward the fulfillment of God's purpose. But we believe that the chief end of man is to serve man, that man is in himself an end, and that the chief purpose in life is to create and preserve those things which give an ever-deepening value to human life. And so Humanism

at the very start declares human life to be the thing of supreme worth in the universe, insofar as our knowledge goes; and recognizes nothing which commands a higher allegiance. It regards man as an end and not a means for carrying out the purposes of a superior being; and so seeks to preserve and develop everything of human value.

V

The second fundamental tenet of Humanism is our faith in the possibility of improving human life. As we look out over the world, we are impressed with the pain and suffering, the poverty and misery, the hatred and strife, the ignorance and squalor, and the hundred and one things which afflict humanity and rob it of its right to life and happiness; and as Humanists we have faith that these conditions can be overcome, that a new order can be introduced which shall bring peace and security and happiness to the whole of mankind. Here is a world blundering and bruising itself, wasting its superb resources, weakened and impoverished by disunion and strife, and we believe that in its place can be built a world more uniformly sunny and joyous, a world united and skilfully organized, a world free from illusions and superstitions, a world proud of its developed strength and wisdom and creativeness. We behold multitudes of pale, dull-eyed folk condemned to stunted minds and coarse tastes; and we believe in a possible transformation of these into Ruskin's "full-breathed, bright-eyed, and happy-hearted creatures."

This is indeed a faith that should put fire into the bones of every man who loves his kind. What else in all the world is worth while if only an era of individual and social righteousness can be established upon earth, and life can be made desirable to the whole of man-

kind? It was this faith that gave volume and power to early Christianity. It was not the pathetic tale of the life of Jesus, nor the tragic story of his death; no, nor the innocent myth of his triumphant resurrection, that fired those early Christians with passionate enthusiasm. It was their grand faith in "the kingdom of God" which these men saw in prospect, and for the realization of which they endured every kind of hardship and suffering. And it is this faith that will give volume and power to our Unitarian movement, and it is this faith that will conquer the world if only we carry it to the world in such form as to make men despise things as they are and passionately long for things as they should be.

In the present restless and disturbed conditions of the world, no faith less than this can conquer humanity. Man will not now listen to the petty plans of the ordinary religionist, with his fantastic scheme of salvation in an unknown world hereafter. He must have instilled into his heart the greatest, the biggest, the noblest thing that man can conceive—nothing less than a perfect society, an ideal fellowship, an era of perfect justice can satisfy and win him. It is not necessary that he actually hope to witness its establishment; it is enough that he can think of it, that he can believe in its coming, that he can work for it with his brain and his hands. You remember the dying words of the young revolutionist, condemned to death in Russia, "Though we die we have bright hopes." He did not ask to see the nobler social and political order that he believed was to come; it was enough for him that he believed and that he could give his life for it. And so should we think of this grander order, this universal society, this commonwealth of man, which the heart and mind unite in demanding as the result of the toils and struggles of

all the generations of men. Cannot we also cry, "Though we die we have bright hopes," and go forth in life with strength and courage, because we have faith that the world is moving toward this goal, and we can give our lives for it?

And this grand faith, which must be the strength of humanity, the popular religion has not given us, and apparently has no aim of giving us. Its dream of a perfect social order has its accomplishment somewhere else, and has no relation whatever to this actual order in which we now live. In fact, it has given a kind of sanction to the order of society as it now exists, and feels slight impulse to create a new one. Therefore must come with passion and with enthusiasm our Humanistic religion—not preaching acquiescence and submission to the present order, but holding up in contrast to what we see about us an era in which reigns perfect peace, perfect justice, and perfect good will—and declaring unto men that in this idea alone is there any sacredness and authority; and that every sacrifice made in its interest is a noble act, and that everything done to deter its progress is an eternal wrong. This is the faith that the world needs today. It does not need an ecclesiastical religion, it does not need more priests and prayers and holy books, it does not need literary essays on academic subjects; but it does need the never-ending voice of the prophet going up and down the land, crying, not as of old, "Prepare ye the way of the Lord," but "Prepare ye the way of mankind, and make its way straight."

VI

The third fundamental doctrine underlying Humanism is a belief in the essential unity of mankind, and the necessity of bringing men to a consciousness of this

unity if the better world is ever to be established. Everywhere we turn today we meet racial antagonisms, national jealousies, class struggles, religious prejudices, individual hatreds; and it is not strange that the majority of men have no thought of human solidarity, no ideal of world unity. But, in spite of this, we dare to believe that there flows through the whole human race, from the lowest to the highest, one life and one blood, and that man's salvation depends upon a recognition of this human solidarity. Either we must find that underlying unity and march on together to that common ideal and purpose, or mankind is hopelessly doomed. And so whether or not we are brothers because we have a common father, we are brothers because we have a common life and a common interest; and it is this common life and this common interest which man must be brought to realize.

So while others continue to preach creed and class and caste and the many things which drive men apart, we have faith to believe that men and nations can come to live for the good of humanity, as well as for their own good and welfare. We have faith to believe that men and nations can learn how to coöperate for the sake of the common good of all mankind, that there will emerge at length one common objective goal toward which all mankind will strive: namely, the establishment of a commonwealth of man, which shall be built upon the principle of good will and service to humanity. We have faith to believe that in the consciousness of this unity lies the only road toward a better world, and personally I believe that in the practice of this brotherhood lies the only path to human survival. And in the light of this faith it becomes our duty to proclaim, only in a far deeper sense, the cry of the French revolutionist, "Be my brother or die."

VII

The fourth and last tenet of Humanism that I shall mention is faith in man—belief that the power to realize these great ideals lies in man himself. In other words, we have an abounding faith in humanity, and in its ability to create this better world. Whatever faith in God may mean to other people, there is no question that it means to us simply faith in man and his ability to accomplish what he sets out to do. For we have reached a point in our development where we realize that the character of our human society is not controlled by blind forces nor by conscious forces outside of humanity. The kind of world we live in depends not upon some God outside of man, but upon man himself; or, if we choose to put it that way, upon the God that dwells in humanity. It matters not which way you put it, the responsibility clearly rests upon man. In other words, the character of man's life on this planet depends not upon divine intervention nor upon prayer; but upon what we ourselves are and what we ourselves do. This does not mean that a rational conception of God is ruled out of life; it simply means that the emphasis is changed, and with that emphasis is changed the responsibility and duty of man.

Let me make this perfectly clear to you. This faith of ours that the vision of that perfect society which we behold depends upon ourselves for realization is the most revolutionary thought that has ever been introduced into the religious world. We do not believe in that friendly providence, which the other religious sects feel sure will establish the kingdom of God, whether we desire it or not. We have no thought of a miracle-working God as taught by the popular religions, who

will intervene at the critical moment, ignore all the stupidities and blunders of mankind, and without any regard for natural law, establish his kingdom. Neither can we believe any longer in some supreme cosmic principle that is working inevitably along the lines of progress towards the better era, regardless of what man does or fails to do. In fact, we believe that such faith is a menace to the world, insofar as it teaches men to depend upon God for what they should do themselves. The trust that most people have in some outside power that will surely establish the kingdom of heaven upon earth, apart from humanity, must be driven utterly from the minds of men if progress in this direction is ever to be achieved. Let men hold their ideas of God if they will, but we must insist that whatever God does he does through men and not for men. To some people this reversal of thought is tremendously humbling, but to me it is inexpressibly inspiring. For what does it mean? It means simply this—that the better order of things, which for centuries men believed God was to produce for us in another world, we are ourselves to produce in this world. The other view places all the responsibility for failure on God or providence or some cosmic principle. Our view places it where it belongs, on man himself. If there is ever to be established an era of peace and justice and good will, we insist that it depends upon ourselves—upon what we are and what we do. We hear clearly the command, "You yourselves must do the good which you desire."

And we answer this command with a dynamic faith in man and in his power to be and to do everything that is needed. We say to the world, "Behold what man has achieved in the past. Every institution that exists in the world—educational, social, religious, political—has been thought out and then wrought out by this

creature which we call man. All the truth and justice and social order that we know today is the product of man's effort." And when we contemplate the stupendous achievements of the past century, we are forced to believe that there is a kind of omnipotence in human nature, the possibilities of which we have not yet begun to dream, and to cry with Swinburne, "Glory to Man in the Highest, for Man is the Master of Things." Man's ability to be and to do is limited only by the degree of his faith in his powers to achieve. It is not faith in dogmas and creeds that the world demands today, it is faith in oneself and in one's fellows. If the world at large had that faith, we could indeed remove mountains, even the mountains that stand in the way of human betterment. We talk about the dangers of a lack of faith in God, but it is not important whether or not a man believes in God; the real danger lies in the denial, not of God but of the fact that an ideal justice can conquer the world and that men can and will do the good. Our failures to achieve progress toward this better world in the past have been chiefly due to the fact that we have all been inclined to place the responsibility for things as they are on providence or God or nature, instead of realizing that we ourselves are to blame; and a great advance in this direction will be made just as soon as men are honest enough and brave enough to assume the responsibility which clearly belongs to them, and resolutely set themselves to righting the wrongs that exist, and removing the obstacles that keep us from realizing a better society.

Men and women, do you realize what this faith of ours means? It means that we, I mean humanity, are responsible for the present miserable condition of this world; it means that we are responsible for the millions of lives that were snuffed out in the great war; it means

that we are responsible for the hundreds of thousands who are starving in Europe today; it means that we are responsible for the millions of people who suffer for the lack of employment at this time; it means that we are responsible for every undesirable feature of our civilization; and that we are responsible for the future condition of society. The life of humanity at least on this planet rests in our hands. We can choose the path that we will follow, and we can follow the path that we choose, if we really so desire. We can make this world what we will. We hold the keys to the future in our own hands. If there is ever to be a better order of human society it will depend upon us and upon no one else. Think of the awful responsibility this places upon our shoulders; and in the light of this responsibility how can we keep on dallying with petty manners in religion—reading bibles, mumbling prayers, throwing ourselves in the arms of Jesus.

This is the basis of the faith which we call Humanism, and this indeed is the religious need of the world, and I pray that our Unitarian churches shall ring not only with all the old-time enthusiasm of our fathers, but also with the modern-time spirit, which needs only their lofty devotion and willing sacrifice to fulfill the world's new sturdy saving summons, "Thou must do the justice that thou cravest." In the light of such a faith it becomes our supreme duty in this world to hold before the gaze of men the vision of a perfect social order, to preach the absolute necessity of the practice of human brotherhood, to hold aloft as the supreme object of our allegiance human life itself, and to turn the thoughts of men from the altars of the departed gods to the tasks which lie about them, and to help them realize that the destiny of human life on this planet rests in their hands; for, once we transfer men's efforts

from seeking help from heaven, whence no help comes, to a firm and confident reliance upon themselves, the progress of humanity toward an era of peace and happiness is assured.

In fact, I am assured that there is no possible future for religion except as it broadens itself out into this Humanistic position. All real progress is brought about by the application of the spirit of Humanism, by a real and living faith in the power of man to achieve, and a consecrated devotion to the ends of human life. Every advance in freedom and self-development is a result of the application of this spirit; but in the past it has been applied by men of science and of industry, and not by religion. It is right that men of science and industry should be at the back of all efforts of progress; but religion should be there also, and should be the inspiring force; and religion would be there if it were the religion of Humanism.

VIII

THE UNIVERSE OF HUMANISM

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The Universe of Humanism

Earl F. Cook

Several summers ago with three companions I was in Glacier National Park. We had been walking all day and when the shadows lengthened and darkness filled the narrow valley between two gigantic mountain peaks, we built a fire to cook our food and to keep warm during the night. In my diary I wrote the following paragraph about that night in the open:

"There was no sound except the crackling of the fire and the occasional slow movements of one of us putting another hunk of wood on the embers. The sparks went scurrying upward in the canyon of trees. The forest was silent; now and then a slight wind coming down from the valley from the glaciers above us audibly caressed the tops of the trees. There was a tremendous loneliness. The woods crowded upon us and the trees seemed to protest our presence as 'they invisibly sucked life from the dead forests beneath them.' Inky blackness was beyond the trees at the stream's edge. The fire made dancing and fantastic shadows in its circle of light. The forest was a weird, ominous, and terrible thing of beauty that night. It seemed to watch us, waiting to subdue and capture us. The fire alone seemed strong enough to protect us from it. No wonder man has had gods of fire and worshiped the flaming sun. The wilderness crushed the spirit into a strange and expectant peace. The stars through the crevice between the trees sparkled and made one lying on his back on the boughs itch with wonder, although the body was dead from exertion."

Now, this itching with wonder by my companions and me at the immensity of the heavens, the silence and the darkness was no new experience. It is as old and hallowed as the human race itself. My ancestors and yours have also turned their faces to the infinite canopy of the stars and tingled with a sense of mystery. The poor savage a hundred thousand years ago peered upward through the canyon of trees in primeval forests and perhaps trembled at the sight of the marvel above him. The shepherds on lonely hillsides, and desert wanderers have been like the poor savage and like you and me. They, too, wondered and tried to read the mighty marvel straight. They created myth and story to account for the stars, the moon, and the sun, and their interpretations are the choice bits of a tattered and ill-recorded past. Some of them thought the stars were windows out of which came the light from the halls of the gods. Others, like the Greeks, told their children that at night the sun dipped into the unknown western ocean where it was seized by the god Vulcan, and placed in a golden goblet which navigated the northern seas to reach the east by morning, so the sun could rise again. Indeed, the Iberians and many other ancients actually imagined they could hear the hissing water when the glowing globe was plunged into the western ocean. This and other explanations were man's first weak attempts toward building the science of astronomy, the first steps toward a grander day.

As man wondered, he tried to place himself and his kind and his earth in this scheme of heaven. Human-like, he wanted to know what his relation was to the gods who ruled and directed the sun, the stars and the moon. As he comes toiling and thinking through the centuries, we find him giving explanation after explanation. All tribes and races have their favorite answer

to the unsolved riddle. Some of their myths are rich in fancy and imagination; others are meager and starved, but everywhere a tale exists that unfolds man's place in the cosmic scheme. With the passage of time, man studied the heavens systematically and gradually came to possess fairer knowledge. The Greek philosophers Pythagoras, Plato and Aristotle were contributors of original thought, but it was Ptolemy, the Egyptian, whose explanation came to hold the attention and belief of men for hundreds of years. He said the earth was round but he held that it was the center of the universe and that all the other heavenly bodies circled around it.

The Christian world inherited this Ptolemic system —with the strong tendency, however, to cherish the notion of a flat earth. With characteristic arrogance and naïveté, the Christians believed that God had made the universe for them, that the earth was the largest and most important body in space, that the whole universal stage was so arranged that through the Christian door one could walk into the august presence of the cosmic creator and master.

Christian thought, like pagan myth, was earthly and human. It was geocentric—centered around the earth and things thereon. And it remained so until Copernicus and Galileo did their work. You all know that story. In spite of it, however, we find people today clinging to the same old notions. They still are pre-Copernican; indeed, even the most liberated minds are tinged and saturated with the thought that the world is the chosen planet of God, the sole diamond that sparkles in the infinities, the single body upon which life is, and whose inhabitants are the pampered pets of the eternal. These folk reject the faith of the ancient and Mediterranean races that believed the gods were ruling things, that

Ishtar tended the seeds and fruit, Diana the animals, Mars war, and Zeus everything in the universe. They reject these old gods as helping man and substitute one god to do the same thing—to help them and to make them the chief instruments of the universe, indeed the reason for the universe. They naïvely think that the whole thing was created for them, so that they can follow a particular way of salvation and get into heaven; and that man's place in the universe is central and primary.

With the growth of astronomy, geology, and the evolutionary sciences, however, something has started to happen to this belief of man's central place. Modern astronomy has implications that forever blast the ancient thought of man's importance. The old ground has really been removed from beneath us and we have been placed in a fresh setting.

The new universe revealed to us by the telescope and the spectroscope staggers even the widest and wildest human imagination. Mighty and long though the mind of man is, it cannot reach out and hold what is above him in space. Our own solar system, of which the sun is the center, is but a drop in the ocean of the cosmos; and our earth is, in turn, but an infinitesimal item in the solar system. If we could split the sun into a million pieces, one of these pieces would be appreciably larger in bulk than the earth. Yet the sun, and all its constellations, is only one of a million suns. With its coterie of planets, it is merely the work of a million billion years; a tiny fragment, as it were, of cosmic patchwork; a hole in the infinities as though clawed open by the fierce talons of some gigantic bird trying to find a landing and a resting place in its homeless flight through the eternal years. We on the earth are nestled very close to it, 92,000,000 miles; but, should

it start to move away into the dark abyss of space, it would become as the other stars. Its brightness would be even less than theirs; indeed, we might not be able to see it at all. It is not particularly important in the fabric of the illimitable universe; and if it, along with the moon and the earth and all the latter contains, were to cease to be and vanish, the effect of this departure on the universe would be merely as though a lone star had ceased to twinkle. In striving to grasp this awfulness of distance and size, the poet Allingham wrote:

> "But number every grain of sand,
> Wherever salt wave touches land;
> Number in single drops the sea;
> Number the leaves on every tree,
> Number earth's living creatures; all
> That run, that fly, that swim, that crawl;
> Of sands, drops, leaves, and lives that count
> Add into one vast amount,
> And then for every separate one
> Of all those, let a flaming sun
> Whirl in the boundless skies, with each
> Its massy planets, to outreach
> All sight, all thought; for all we see
> Encircled with infinity
> Is but an island."

And on the shore of this island is a grain of sand—our earth. It is part of something grander and greater than itself. It is the outcome of unknown processes at work for uncountable centuries. Scientists calculate its age with long rows of ciphers, but even then it occupies only a few seconds in the day of eternity.

On this earth are our comrades, and you and I. Our place is here, a place far different from anything ever dreamed of by our myth-making and Christian ancestors. We are not the center of the universe. Our planet is hardly that. It takes its place among the lowly. And

strange, is it not, that if a god wanted his chosen race—the human family—to be the finest blossoms on the far-reaching cosmic tree, he did not select a larger, fairer, and mightier planet? But such a question is only the beginning of fresher orientation.

Scientists point out that our earth will probably not exist forever. Like all else, it must pass away. There may be some huge cosmic storm in which tremendous meteorites pelt our continents like rain and leave the face of the earth scarred and battered like the moon. Others planets even may be pulled from their orbits and grind us into dust and gas. Or, before this happens, we may perish from cold and ice. Indeed, if the coating of air which now wraps the earth were to disappear, says Sir Robert Ball, it seems certain that eternal frost would reign over whole continents as well as on the tops of mountains as it does now where the air is thin. A perpetual arctic would be here. Life would disappear. Human life, anyway, exists between very small ranges of temperature. Let the thermometers drop too low or rise too high and remain there, and soon mankind and the foods upon which it depends would vanish from the earth. There seems to be no gods watching over us as the ancients thought, no Heavenly Father caring for us as the Christians thought. The earth is not exempt from the laws of the universe, where myriad worlds are being born and are dying.

And on this earth of ours mankind seems to have no special dispensation. The rules of the game of life are tough and hard, and they work inexorably and irrevocably. Man is not free to go his own way unhampered and unrestrained. Death is ever waiting around the corner to seize him and to tear his dear ones from his arms. The grave is the abyss toward which we are all being marched. Our comrades and our friends go into

the darkness there, as we, too, must go. Death sickles men like wheat. It has no favorites. It takes the beggar and the king, the madonna and the prostitute. They must all go—like the birds of the air, the beasts of the field, and the fish of the sea. No blossom, no flower, no human being, no city, empire, or nation can resist it. They become dust. And the universe moves on, apparently neither caring nor knowing that it crushes human hopes and dreams—as indifferent to the destruction of delicate love and undying loyalty as it is to the passing into darkness of a star and its constellation.

Disease, too, visits man. The universe seems to have as much regard for the germs that carry off men before their time as it does for what gives life. To it there seems to be no good, no bad. It makes no distinctions and protects the death-dealing germ as well as the health-giving. Famine and pestilence can sweep population after population. Earthquake and storm can come, destroying the human work and pain of a thousand years. And the universe cares not. Its brute power rolls on and on, eternally on, grinding man down, pelting him with pain, snatching love and laughter from his arms; and, as far as we can see, the face of the earth remains the same. The criminal and the saint, the prophet and the time-server seem to have an equal chance.

Then, like the universe itself and like nature, man seems doubly their child. He, too, has in him the beast and the animal, which from time to time capture the citadels of love and reason and righteousness, and make low the places of the earth. Nature coaxes his passion to a fierce hot flame and over the earth he spreads the seeds of war and death. He also crushes the finest dreams of his brothers and sisters and comrades; rolls over their countries like a storm and lays waste the works of

beauty. Standing as he does with his feet planted firmly on the earth, a product of her forces, he acts as she acts and makes ignoble his manhood. If there is a god who watches over him and guides him, as by a pillar of fire by night and a cloud by day, then that god is often more devil than god, more like the cold, indifferent, brutal, blind universe itself.

And so I might go on, pointing out item after item that reveal how small and how insecure is man in the scheme of the heavens. These items are the implications involved in the discoveries of science. Science can paint no rosy and comforting picture as does theology. It smears daubs of blackness over our noblest dreams, and, as with a knife, rips to tatters the canvas of our loveliest thoughts and beliefs. To it, the universe is as indifferent to man and his life as it is to any other animal; and it cares no more for the earth than it does for other tiny planets hidden in the unfathomable depths of the skies. All are equally insecure.

These implications of modern science are not pleasant. They upset our traditional views, push aside as worthless our radiant optimism that "God's in his heaven and all's right with the world," and they leave us cold. Science seems to freeze the heart to ice and wither the soul like grass in the hot sun. And when one first realizes what the scientific view means, when one first becomes conscious of this brute power against which we futilely struggle with no chance of ultimate victory, then the thrill of life departs and existence seems worthless. I know when the significance of science dawned upon me, my house of thought tumbled down like a house of cards and I felt as though I were gripped by a deathly illness. Months passed before the taste of life became sweet again.

But then it came to me as it has come to other men—

that it is part of religion and true humanhood to turn from vain regrets. It is part of religion to stay and to conquer, not to flee from our gravest and sorest troubles. This is no easy task, and if man would be man and not a traitor to human divineness there is no other road out of the sombre wilderness of science. Even though nature cares not for us, we must care for ourselves and make life magnificent.

I recall poor Friedrich Nietzsche. He, too, had seen what science means when it speaks about the universe. He saw that the whole universal process goes on and on without ceasing or turning a hand for mankind. Is it all worth while, he pondered. One day, broken-hearted and dismayed, he was walking in the forest of the Harz Mountains and lay down to rest. He fell asleep. When he awoke, the sun was going down, making long slender shadows among the trees, the birds were piping their songs, the sky was a blaze of gold and purple. Feeling all this, Nietzsche reflected: Ah! even if life gives no more than this brief moment of beauty, then life is infinitely worth while and precious. It was this single touch of beauty that gave him energy again to go on his sad and stormy road.

Many are the people who feel that if this universe is as science implies it is, then there is no sense, no meaning to human existence. They fail to catch the deeper grip on life suggested by Nietzsche in this episode. They say if science is true, then they would not be moral, they would set no limit upon their desires and would crush human loveliness under foot like a flower. Such folk fail to grasp the possibilities in the attitude toward life that must grow out of a full realization of what the universe really is. And that failure accounts for their dismal reaction.

Even though nature does not care for her children,

makes no great favorites, and is hostile in a larger sense, she does help man. She is indifferent to his life, as she is to other life, but she has given him that lovely sense of beauty which caressed the tired mind of Nietzsche. After all, we are part of her. We are not alien children in a strange and foreign land. The land may be barren and harsh as a sunless arctic strand but it does have flashes of glory. Science tells us that. We are on that strand and we are a living part of it. We were with it when this constellation was star-dust swinging rhythmically through the orbits of greater constellations. We were there. The star-dust and fire-mist shriveled into our solar system and a little nebula of incandescent gas sparkled like a star and became our earth. And on it were formed the seas and the emerald hills. We were there. The dancing atoms that were to be you and I were journeying blind like the ceaseless waves of the tireless ocean. Out of them a strange necromancy began. Invisible forces were at work and, out of the damp places by the sea, life began to crawl. Up through the single-celled amoeba came life. It passed from form to form. Nature often stepped in and wiped out whole species, caring not for her brutal destruction of beautiful creatures, caring not for their poise and strength. She was on her way and the universe was on its way. Monsters lived in the slime of swamp, breeding, fighting, dying, and then ceased. And we were there. Nature seemed to say, as Hugh Orr puts it, "It was, I am, I shall be. If I begin in the amoeba, I shall go on to the rose, on to the broad-browed seer, on to the fairest madonna of the race. If I begin in silence, I shall break forth in song."

And as nature came upward, we came upward. We were part of the great cosmic process, buds and blossoms, perhaps the fairest on the tree. We have never been separated from it all and never can be. Our end

may be decreed tomorrow but even then we pass back to the old earth out of which we were born.

There is a thrill in feeling part and parcel of this great climbing and growing life. There are times, as it were, when I feel the old earth swing under my feet as she sails on her aimless voyage through the cosmic sea to the port of nowhere. I know there is no meaning in it for us of the earth, for we may be wrecked tomorrow and sink down into the impenetrable depths of space, but meanwhile there is a glory, a mystery, an enchantment in knowing that we are part of this amazing voyage and adventure. We are keeping time with the dance of the stars; the same atoms rhythmically coursing my body are coursing to the same beat out among the planets. When the springtime comes, and "April runs thin-clad over the emerald hills," I feel the sap of life tingling on its way to the beauty of grass and leaf and flower, on its way to awaken and nourish the sleeping buds. That is part of the process and I feel it as Whitman felt it. I become more than clay. I am awakened as the bud is awakened. Nature, although she may strike me down, has blessed me with a sense of wonder and has made me a citizen not of today but of yesterday and tomorrow. She may curse me, yet she can cheer me. She may not care for me or my fellows, but we can wring from her a few pearls of beauty and joy.

When Job was faced by disaster, and the press of life cramped and hurt him sorely, he said of the nature of things, "Even though you slay me, yet will I trust in you." Unlike the man who knows what the universe really is, he was ready and willing to allow things to take their course. He believed in accepting whatever was thrust upon him, submissively and patiently, having faith that the wheels of righteousness would in the end grind out kindness for him. Beautiful though such

an attitude is, the modern man cannot idly wait for things to shape themselves favorably, for he knows that they move onward unconsciously and thoughtlessly.

Neither can the modern man say with Emerson, "I am a willow of the wilderness, loving the wind that bent me." That is foolhardy optimism. That is placing too much trust in something that does not know or care. The wind of nature bent the willow of Japanese life by an earthquake. It gave Black Death to Europe, it gives us today tuberculosis, cancer, syphilis, and a thousand other curses. Surely we should not love such a wind. We should not, like Job, continue to believe in the forces that send them—forces often called God. These cruel things are the outcome of nature; they are her products as much as we are her products. They spread horror upon the earth and make existence a nightmare. They also were in the star-dust and fire-mist when we were there. But they are not our friends. They, too, are children of our mother-earth, but to human life they are not dear. Yet they are sustained by the universe that protects them as it protects us. In its sight we are on an equal basis.

What remains to be done by the man who knows the sobering lesson of science is to create, to cherish, and to sustain whatever can make human life a song and a bit of laughter. His life is insecure and upon him rests the hard and glorious task of deepening and enriching it. Here and there man can uncover the working of an universal law. He can learn a portion of the secret about nature and he can utilize that secret to his own salvation. He can coöperate with and use laws to sustain and ennoble life. He can unravel the mystery of electricity and harness it to turn darkness into light, thereby working against the larger laws of nature. He can conquer space by train, automobile, and aeroplane, and over-

come the limitations of his physical powers. He can master disease. Nature herself is clay which can be moulded into a house of his dreams. She is a possibility in a small way, as we ourselves are possibilities, of something better. But in a larger way she stands ever ready to strike us down, upset an empire, and lay waste a kingdom.

We ourselves must, in spite of an indifferent universe, keep alive the fire of our own intelligence and insight. Although the universe cares not particularly about our morality and our ideals, we must care for them. Upon our shoulders is being carried the ark of life through the wilderness. All the virtues, all there is of goodness, kindliness, courtesy is of our own creation and we must sustain them, otherwise they will go out of existence into darkness, as a star goes out. Apart from us, they are not. They are children born to humanity in its climb out of the valley of brutality, and we humans must give them color and zest.

Some how there is an impelling voice in us that calls us to be more delicate in conduct than we are, to be more generous in speech. Although the natural outcome of the evolutionary processes of creative syntheses, this voice may be called divine. It once slept in the rock, then it dreamed of language in the animal, and in man it awoke and became vocal. It is the voice that speaks out and urges us to fight against the brute power that surrounds us. It says that, even though we all are being marched toward an abyss which swallows everything, we must somehow while it is still day put beauty in the place of ugliness, laughter in the place of tears; that we should make our brief stretch in eternity a stretch of time to a better social order; that we should dispel ignorance with knowledge, hatred with love; put reason above prejudice and science above tradition.

Thus we see that our place in the scheme of things is not what our myth-creating ancestors thought it was and not what our Christian forebears thought it was. It is something far different. We know only a little about it. We are part of a gigantic process, as the morning glory and spring violet are parts of it. We are experiments of cosmic forces, points where the universe, as it were, mysteriously has come to rest for an instant. Whether the experiment is completed, we know not. Where it came from and where it will end, we do not know. But we do know that we can be more than errand boys for unconscious power. We can be builders of a beautiful home for mankind on this temporary earth. We can be crusaders for human loveliness, for after all we are life's pilgrims out of the infinite and bound for a port unknown. We are really more than business men, housewives, lawyers, mechanics, laborers, physicians. These are the things that keep us busy. We are also priests and prophets who carry the torch of life in "the proud procession of eternal things." We have come out of the darkness and bleakness of eternity as dreamers, lovers, creators, haters, despisers, companions to forest ferns, sea-birds, and evening stars—all joined together by an universe that travels onward into the unknown. And while we move on this ship, we can bravely sing with Whitman:

"Sail forth! Steer for the deep waters only,
Reckless, O Soul, exploring, I with thee, and thou with me;
For we are bound where mariner has not yet dared to go,
And we will risk the ship, ourselves and all."

IX

THE ARCHITECTURE OF HUMANISM

EUGENE MILNE COSGROVE

Unity Church
Hinsdale, Illinois

The Architecture of Humanism

Eugene Milne Cosgrove

"He who hesitates to utter what he knows to be the highest truth, lest it should be in advance of his time . . . should remember that he is not only the descendant of the past, he is the parent of the future and his thoughts are children born to him, which he may not carelessly let die."—*Herbert Spencer.*

WHAT WITH the new movements in art—all the ideal things the young artists are trying to create on canvas, and the new Elizabethans trying to make lyrical in song, not to speak of the brood of novelists essaying a new literature indigenous to the soul of America—it would seem strange if there were not a collateral movement in the field of religion.

To be sure, they are dramatic, adventurous, challenging as all radical movements are. They are also prophetic of the glorious dawn that awaits the emancipated spirit of man in America.

It is interesting to notice how some words change their original meaning, or lose it entirely in the coursing of human speech. In Chaucer's day, the word nervous meant a man of iron, an Hercules; in our day it means, as Hamlet says, a man whose "withers are unwrung."

The time was when the mere sound of the word radical, shouted at us from the Holy City of our faith, was sufficient to send most of us into hiding. It clouded our title to recognition among those who wear the purple of authority and have the nod of Caesar. Today, however, it has risen to heights of respectability never dreamed by any of us who entered professional life, as late as ten years ago. In the religious world, at least, we are slowly bringing in its strict scientific usage, in the sense of getting to the root of things. I am of the opinion that it is largely due to the radical departures in the world of the arts that this impish fellow has arrived among the "Who's Who" of the intellectual elite.

Is it too much to say that wherever humanity has reached a cross-road in history, there, too, has appeared the young adventurer, the radical innovator—a social prophet, a dreamer of new beauty, pointing the way to the finer and better world of which all poets, artists, and lovers of mankind dream?

France! What names her history enshrines in the pantheon of the Immortals!

France, first skeptic among the nations of Europe! Is not the skeptic the man, standing at the cross-road, who shades his eyes that he may the better see the truth, the dream, the way in the unclouded light? It was out of such a land her Immortals came, who gave a new value to human worth, and to civilization the curve of progress. Is it any wonder that France, despite her imperialistic ambitions, still remains the uncrowned mistress of the world's heart?

Lately, I have been much impressed by the futuristic strivings of the radical innovators at the cross-roads of art in America.

Is it in architecture? I saw, for the first time, the other day, the wide skyline of New York harbor. The

skyscrapers rose cloud-piercing, like giant sentinels pointing to the dimensional value of America's destiny in the scheme of things.

The skyscraper! Is it not a new poetic art; born, as it were, bone of our bone and flesh of our flesh? What is it but the first fruits, in the least plastic and most abstract of the arts, of the young genius of America forever unafraid of being outlawed by the artistic gentility of an age that makes a fetish of the classic tradition of art.

Is it in music? Shades of Beethoven, Bach and Brahms!

I am reminded of the first time I saw the Statue of Liberty. It takes an emigrant to see it, as I did one day, with the waves of the Atlantic breaking in a thousand rainbows at her feet. Now the Statue of Liberty is not only the first lady of America, but a woman without a past. Like the Statue of Liberty, our art, architecture, music, and least of all our literature, are bound to no past of tradition, however much we may honor it. It is only out of the soul of such a race that the new music could arise. It should be said that while the music of our jazz age, its barbaric rhythm, its fierce intensity of movement, is not defensible as music, nevertheless it is the germ of the future music of America. Radical beginnings are always more important than traditional endings!

Again, it must be emphasized that the great masters of the classic age of art were themselves radical innovators in their day and generation. Was not Michelangelo the Einstein of art? Giotto and Raphael, were they not of the rebellious group who broke down the conventional rigidity of religious art, and disturbed the peace of their artistic communities?

What shall we say of the whole clan of the artists of

the Renaissance whose departures, from a still later tradition, make vocal the centuries? From Rembrandt to Monet, have we not a grand procession of pioneering souls who gave a new curve to art, and by so doing made art in our day one of the loftiest wings to the human spirit?

What would be the tradition of art in England, bound as England ever is to the Gibraltar of conservatism in art, as in religion, had not such new dreamers arisen like Claude and Turner—not to speak of that arch-rebel Whistler?

In music, was not Chopin a new voice in the music traditions of the classic age; and Debussy, did he not orientate a further departure; and, more radically adventurous than these, Richard Wagner? Wagner even lived to see the day when Tannhauser was hooted by critics and audience alike, at its premiere on the Parisian stage. Wagner, who today is the titan of the modern music-drama!

Is it necessary to add to the radical brood the prophets of religion? Was not the Lord Buddha a rebel to Brahminism? Was not Jesus a rebel to Judaism? Was not Confucius a rebel to Taoism? Was not Socrates a rebel to the Greek gods?

It is forever true in the fine arts, occasionally true in religion, that the innovators of today are the traditionalists of tomorrow, and that the generation which stones the prophet is followed by the generation which builds the prophet's tomb.

Oh, Time, thou wonder-worker! Thou adjudicator of values! Thou guardian of the Hall of Fame!

The point is: if the young genius of America can originate new movements in the arts, what is there so sacrosanct and untouchable about the fine art of religion that it must forever come within the parabola of in-

violability? Has religion, unlike the arts, its roots in the sub-soil of some supernatural Thibet, with a forbidden city of Lhassa known only to the priestly conservators of the celestial fire? Is there only one Holy Land, or is it because there is only one holy land that all lands are holy? Is there only one holy man, or is it because there is one holy man that all servitors and emancipators of humanity are holy? Is it within the range of reason that we must forever return for the living waters of our unslaked life to shallow wells dug for nomadic shepherds on the Galilean hills? Is it rational that a religion, capable of meeting the ever-enlarging needs of a new world and a new race, must forever find its Bethlehem by the shores of the Dead Sea?

Again, is it any compliment to the church that it should be founded on a rock? Is there any choice for a thinking man between a rock and a vine? Which is the symbol of rootage in hidden depths and expansion toward the sun—the rock or the vine? What with modern scholarship advancing with seven-league boots, is it not a tragedy that the church should be chained to the rock of tradition, marking time on the open road?

It is with the high hope that religion may become more religious, more scientific, more humanistic, and a worthier instrument for the flowering of the divinity in man that I venture to cast the horoscope of the religion of the future; that is, if religion, as we know it, is to have any future at all. There is, to be sure, the more serious matter as to whether institutionalized religion has any survival-value for the future. But this is another question.

At this point of departure, let us mirror the position of the contending forces in the field of religious conflict in America. Now that the smoke has lifted, after the

first close hand-to-hand encounter in our day, it is quite possible to outline clearly the main groupings of forces on the far-flung battle-front. I have said the far-flung battle-front, for I find the situation is much the same in the Orient as it is in America. This summer I had the opportunity to travel with three professors of the Imperial University of Japan. They were on their way to do research work at European and American universities. They invited a discussion of the religious situation in America, and I returned the compliment by inviting a discussion of the religious situation in Japan. I knew Buddhism had its roots in the soil of the Sunrise Empire for centuries. So I asked:

"How fares the Buddhist church in your country? Do the intellectual elite go there—men, like yourselves, trained in the laboratories of the Occident?"

After a hurried conversation, one of them said:

"We go to church only when a friend dies. It is only the old folk who go to the Buddhist church in Japan."

I had to admit that the human heart is much the same in Japan as it is in America. It is everywhere true that the church, which is not everlastingly the cradle of the living, must become sooner than later the mausoleum of the dead.

In America, within recent memory, we could clearly position the religious forces on the field of conflict into two main divisions: the Conservative and the Liberal. Now, however, with the rise of Fundamentalism to militancy, within the past five years, a more scientific classification must be made: the Fundamentalist, the Modernist, and the Humanist.

The Fundamentalist is not only not interested in the new knowledge; he is on active war-footing against it. To him, it is the appeal to Caesar. *Aut Caesar aut nihil.* It is the finality of authority in the revealed book. It

is the impregnability of the Rock of Ages—and on this Rock I will build my church!

The Modernist is passively interested in the new knowledge, and only insofar as it architecturalizes the old. If he reads the epic scriptures of other races, it is only to enhance the theological superiority of his own. If he eyes the Homeric grandeur of the great souls of other religions, it is only to champion the unique majesty of the Great Man of his own. If he travels through the Holy Lands of other faiths, it is only to give an exceptional evaluation to his own Holy Land by the Dead Sea. He is, therefore, less of a debit to the Fundamentalist than he is an asset to the Humanist.

The Humanist has no liaison with the new or the old, as such. Is it new? Is it old? It is no concern of his. To him life is fluidic.

In other words, the Fundamentalist, like the ancients with their pillars of Hercules, has inscribed on the columns of his faith, *Ne Plus Ultra*, nothing more beyond. I call him, the land-locked mind.

The Modernist realizes the power of the sea of scientific knowledge. It sweeps his rock-ribbed horizons. He feels under the whip of compulsion to compromise with it, or be swallowed up in its ceaseless surge. But he is afraid to make the great adventure beyond the friendly lights of the known and the familiar. I call him, the shore-line mind.

The Humanist is the Vasco de Gama, the Columbus of the ocean of the mind. He is the adventurer upon the high seas of knowledge. He takes sublime hazards in the universe. His is the insatiable quest for new worlds beyond the farthest-flung horizons. I call him, the deep-sea mind.

Unlike the religion of the Fundamentalist and the Modernist, the religion of the Humanist posits no guar-

antees. It holds no mortgages. The quest is the thing—its lure, its romanticism, its possibilities, its hopes, its idealistic purposes, and its practical ends.

Even if he should never arrive, and never a hunter come home from the hills, and never a sailor come home from the sea, at the journey's end, what matters it? What matters it in a world constituted as our world is constituted for all Promethean souls? It may even be there is no journey's end at all. The quest is the thing. Ours is a flying goal!

If we have high hopes in man, it should be emphasized it is not that we have any certainty as to his place in the scheme of things, or his destiny in the evolutionary process.

It may turn out to be that this man-life of ours is only a universal Shakespearean tragedy. It may be the time will come when the principals have outlived their welcome upon the stage. Man may not be the last great race to possess dominion on the earth. It is within the orbit of futurities that there may come an end to the age of mammals, as there came an end to the age of reptiles; and man, the head of the clan, become an anachronism in the time-process, a sport in the laboratory of life. I do not see how we can ever know.

Thus, in the absence of all such ultimates, we remain unmoved. We are as unconcerned about finalities as we are about beginnings. In the absence of certainties in the horoscope of tomorrow, we risk ourselves, the ship and all, on the possibilities of today.

The religious beliefs of the past with their infallible books, creedal tests, other-world guarantees, the uniqueness of their Great Man, and their believe or be-damned, only led man into a cul-de-sac. They shackled the winged wheels of progress. They desecrated human values. They made reason an outcast in the homes of

her children. The new movement in religion will have, as its purposeful end, the creation of a synthesis of science and humanistic values.

Science builds its empire on experiment. Humanism builds its empire on experience.

Our high task is to develop a technique by which we may yoke these two achievements, like galloping steeds, to the flaming chariot of life.

In the architecture of the new Humanism, the movement will bring back the Confessional on humanistic and scientific lines. Protestantism, with its eyeless rage against everything that came out of the womb of Rome, banished the Confessional, psychological as well as theological, with a sorry story in the history of that mediocre movement. Under Humanism, however, the Confessional will find its worthier restoration. It will give psychological absolution!

The parishional activity of the minister will no longer be, as it so often is, the whip of necessity to keep the corporal's guard together. Nor will it be a professional conceit, with its meaningless asides, and ego-gratification for minister and parishioner alike. The minister of the new day will find his time-values honored largely in an extra-mural life, with its endless opportunities for psychological service and, therefore, selfless love. In the most rational sense, the prayer of the Humanist is:

> "Give me the power to labor for mankind,
> Give me the mouth of such as cannot speak;
> Eyes let me be to groping men, and blind,
> and to the weak,
> Let me be hands and feet."

The Sunday School of the new movement can bear very little resemblance even to the best expression of this institution, as we know it today. It will be, prima-

rily, a psychological laboratory in which the developmental life of the child will have the weekly direction of minds trained in psychological technique—especially through the jungle of adolescence. The child, the mighty atom of the universe!

I hope to live to see the day when it will be as unnecessary to mention the name of God to a child, as it is to tell a child the meaning of its mother's breast.

Only that childhood is godless where love is not the very heaven of its existence; where tenderness and the understanding heart are not the guardian angels of its threshold; where beauty is not the templed-dwelling of its divinity; and where service, one to another, is not the highest law of its sacramental life.

And the church service! Is it not often a rustic's harangue, hopelessly out of harmony with the Zeitgeist? One Sunday I found myself in a pillared temple of much beauty in the East, where I, the visiting minister, and the people were responding to each other with the words of the Psalm:

The minister: "Rejoice in the Lord, O ye righteous, for praise is comely for the upright."

The people: "Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings."

Is there any sense to such a performance? Is there any justification for it, not to speak of the essential vulgarity in praising the deity? Does it bear analysis in the light of the new knowledge? Is this what we call giving vent to the religious emotions? More important, is it religious at all? As if there is no difference between a pillory of traditional formalism, and a wing of creative expressionism!

The sermon, too! Is it conceivable that the rigid limits of the homiletic can ever be a free instrument for

the imagination of the artist? To be sure, in the stone-age of great preaching, when every notion was cribbed, cabined and confined by the strict inhibitions of a theological system, there was no need for the creative artist. Oratory was the Land's End of all pulpiteering, and praising the deity was the Ultima Thule of all existence. So long as the sermon was inspiring, it did not need to be illuminating. But with a new world-need and a new world-view, the demand of the hour is for the cultured imagination of the creative artist; that is, if preaching is to persist among us at all. With the rise of the sweet humanities of life and the supreme emphasis on human values, the urgent need is for the artist as creative in the pulpit as is the artist in the studio of sculpture or painting. Therefore, like any art to be art, the art of preaching must have a winged instrument as its vehicle of expression. In brief, it necessitates the high sensitization of the creative mind. Such a mind laughs at the staking out of homiletic boundaries. Once realized, all this pointless discussion concerning the superiority of the sermon-form over the lecture-form will cease. Even more than style, it will be atmosphere—the one requisite for expression to any creator in the fine arts.

The Bible of Humanism—what else can it be but the whole wide field of the epic literature of humanity? It is the tritest truism that not a little of the Christian Bible is utterly unfit to be put into the hands of a child; not a little, despite its unliterary form, is an imperishable treasure. The new movement will see to it, not only that it is printed according to the fixed forms of literary architecture but that it is first expurgated of all its meaningless composites, its unrighteous commandments, its immoral episodes, its wars of Jahve, and its desecrations of the human spirit, in the interest

of the highest service to the common whole. Then will hasten the doom of the Holy Book as an idol to be worshiped.

The Christian Bible, unlike any other of the great world-epics, has suffered more at the hands of its friends than its foes.

The new Bible will be as inclusive as the old Bible was exclusive. What with the door wide open to the literary treasure-troves of the East, it is inexcusable that so little public use is made of the scriptures of other races. We need only mention The Mahabharata, especially The Bhagavad-Gita, or the Upanishad, the forest-books of India. It was of the Upanishads that Schopenhauer said: they are the greatest devotional literature of humanity.

Again, in the architecture of Humanism we will need no other sacraments but truth, beauty, goodness—these three; our holy trinity.

We will need no other holy land but the worthful questing human heart; then all lands will be holy.

We will need no other star of Bethlehem but the categorical imperative of the good life; then all such hearts will be the cradle of the Christ-child! It will then be no solitary phenomenon among humankind. The wise men will find the star shining over the inn of every mother-heart, on whose cleft and riven bosom tosses a redeemer of the world—the universal savior-hood.

We will need no other Gothic pile but the high experience of all men and women everywhere—the universal church.

We will need no one holy man but the servitors and emancipators of humanity—the universal brotherhood.

We will need no other god but the ideal of perfection for the whole human race—the universal man.

We will need no other inspirational liturgy but the sweet-sad music of humanity—the universal song.

I feel more certain that we will need no other notion of worship than that which worship essentially is, worth-shape. Prayer will be meditation on these shapes of worth. It will be the instrument through which we build up these forms of enduring value for the beautifying and sublimating of the Temple of Being. Meditation will be the Etude of the humanistic devotional.

For a symbol of the new movement—if, indeed, a unitary symbol be needed at all—let it be emblematic of the pioneer spirit of our kith and kin, since man first passed the torch of civilization from one swift runner to another.

I take it that some picturization of the ever-fleeing reality will continue to have its empirical values.

I believe such a symbol is possible within the strict limits of a scientific humanism. It is within the romantic worth of the humanistic mind that I find what may yet appear to be an adequate symbol of its expression.

If so, let it be a ship—such as Turner loved to paint—full-rigged upon high seas; cloud-swept horizons before, a wake of shimmering light behind; the flag of this world flying to every breeze, and a Promethean figure, standing before the mast, with the spray of the crested sea on his cloak and hair!

X

CHANGE AND DECAY IN RELIGION

L. M. Birkhead

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Kansas City, Missouri

Change and Decay in Religion

L. M. Birkhead

The old religion is dying. Religious institutions, creeds, religious leaders—all are feeling the disintegrating effect of the forces which constitute what we call modern civilization. Traditional religion is no longer a vital factor. It does not count in the affairs of the present time. Once life was the science of serving the gods, so we are told. If that were once true of life, it is no longer so.

Traditional religion is not at home in the modern world. Modern civilization and traditional religion are enemies. The great forces of our time and religion are in mortal combat. Traditional religion and democracy cannot live in the same world. Science and religion are irreconcilable enemies. No sort of reconciliation can be made between any sort of religion acceptable to the average religionist and what we know as real science.

Education and that which passes as religion never have lived together comfortably. Traditional religion is not the friend of any sort of education except a narrow religious education. Religion decreases with the increase of education. Industrialism has never been anything but the mortal enemy of religion. In his recent book "Prospects of Industrial Civilization," Bertrand

Russell finds no place for religion. It is inimical to social progress, he says. Most of the world's burden-bearers are alienated from traditional religion, and many of them are hostile. The so-called new scholarship, in which is included our knowledge of history, the Bible, and the many religions, cannot be put down as in any sense the friend of what has been called religion. All of these forces, democracy, science, education, learning, industrialism—are silently but surely destroying religion. And by the destruction of religion, I mean the gradual decay of religious institutions of all sorts, the lessening of the power of religious leaders, and the crumbling of dogmas and creeds.

Religious decadence is not confined to any one country or to any particular religion. The revolt against religion is world-wide. The Orient is as much affected as the Occident. The Orient is being as rapidly secularized by modern civilization as the Occident has been. There is a very widespread revolt against religion in India. Many new religious movements have arisen which have attempted a reconciliation with modern ideas. The conflict between Hindus and Moslems, and the spread of Theosophy have also added to the turmoil over religion, and, incidentally, to the decay of religion. Intellectual leaders in China admit that Confucianism has lost its vitality. Traditional Confucianism is dead, they agree. There are several anti-religious and anti-Christian movements in China. A large number of anti-Christian magazines are published. The sentiment against all religion is strong among the students of China.

Political leaders in Japan bewail the loss of faith in traditional religion. They think that the unrest in Japan is due to lack of religion.

Those who are familiar with the situation among

Moslems say that "the entire world of Islam is today in profound ferment from Morocco to China and from Turkestan to the Congo," and that "the 250,000,000 followers of the prophet Mohammed are stirring to new ideas, new impulses, and new aspirations." Islam is in the throes of a great upheaval. The political changes in Turkey have resulted in the disestablishment of Islam as the state religion. With the suppression of dervishes, the unveiling of the women, and the spread of feminism and skepticism, a veritable revolution is taking place. One Turkish newspaper recently said that "no thinking Turk can be a Moslem today."

Everywhere in the Orient there is the stir of new life, a life inimical to the old religions. Lothrop Stoddard recently summarized the situation in this fashion: "The 'Immovable East' has been moved at last—moved to its very depths. The Orient today is in full transition, flux, ferment, more sudden and profound than any it has hitherto known."

One of the familiar phenomena of the Occident of our times is the decadence of religion. Christianity in all its expressions is in a bad way. The verdict of those who know is that Christianity is dying in Europe. Bishop Edgar Blake, in a recent statement about the state of Protestantism in Europe, reports that Protestantism is dying. Protestantism is in a weaker condition now than it has been in two centuries, he says. Recently there were 781,000 withdrawals from membership in the Protestant churches of Germany. In a certain German city of 300,000 Protestants, on a particular recent Sunday only 2,248 were present in church. The Greek Catholic church is even worse off than Protestantism. The gradual disintegration of Roman Catholicism is familiar to all who have studied the last hundred years of European history.

England shares with the remainder of Europe in the decline of the churches. W. E. Orchard, in a recent book on "The Outlook for Religion," says that belief in God has collapsed in England; and Bishop Gore, in his book on "The Belief in God," makes a similar statement. There is no movement back to the churches in England. Vivian T. Pomeroy has lately said that "in most of the big centers in England, ninety per cent of the people are untouched by any church." Christianity as a system of dogmas is gone, according to Dean Inge. Religious leaders in England agree that there has been a steady decline in church attendance and church membership during the past fifty years.

The situation in America is no better. Seventy-five per cent of the people in the United States do not go to church. The church in rural America has declined by more than one-half within a generation. In fact, most rural churches are dead. The churches in the cities have deserted the slums—the great centers of population. The churches in the so-called residence sections are half empty. The people in the cities have ceased to go to church. The so-called tremendous gains in the membership of the churches are mostly propaganda. Church rolls are notoriously padded. The working people are very generally suspicious of the church. The majority of the people frankly say that the church bores them —its services are uninteresting. Boredom and churchgoing are synonymous in the minds of most people. The preachers are inferior. They are sanctimonious. They utter platitudes and use empty phrases. Their pulpit language, as, for instance, "Beloved hearers," is silly and sickening. The preachers and the churches are both out of date. They are old-fashioned and worship the past. The young people are cynical about religion and the church.

The revolt of the intellectuals against the church is generally known. One of the commonest admissions is that hell has lost its terror and heaven its charm for thinking people. Many thinking people hold both the churches and the preachers in contempt. Professor J. H. Leuba, in his recent study "The Belief in God and Immortality," reports that our intellectual leaders have lost their faith in the fundamentals of Christianity. This rejection of the fundamentals of Christianity is apparently destined to extend parallel with the diffusion of knowledge, he says. Leuba adds: "So far as religion is concerned, our students are groveling in darkness. Christianity, as a system of belief, has utterly broken down and nothing definite, adequate, convincing has taken its place."

What to do to stay this exodus from traditional religion is the concern of religious leaders the world over. In America, many religious leaders believe in resorting to force. The Sunday laws, the anti-evolution laws, and the attempt to spread the weekday religious schools, are evidences of the appeal to force. Many religious organizations have resorted to all sorts of "ballyhoo" methods. The "Happy Sunday Evening" meeting, moving pictures, sensational advertisements and sensational methods are resorted to by many preachers to attract the attention of the indifferent throngs who are passing up the church. Nothing that religious leaders so far have done seems to have stayed the exodus from the church and temple. The efforts of religious leaders are ineffective. Religion, as we have known it, is done for. The outlook for traditional religion is dark.

But this decadence in religion does not mean that the real values which religion has cherished will be lost. We are all reminded constantly of the fact that various institutions have taken over the functions of religion.

Schools, social welfare organizations, clinics, labor unions, forums, libraries, art institutes, lodges, and clubs of all sorts are cherishing the spiritual and humanitarian values once sponsored by religion. The churches and temples, as at present constituted, are not fit homes for the great spiritual values of humanity. The spirit has gone out of these institutions. They are organizations thinking largely of their own existence and success. Spiritual values receive little consideration. The religious leader is no longer the prophet. He is not even the priest. He is the business manager and executive; he is the administrator. He must have what the modern world calls "pep" and must qualify as a "mixer." The qualities which would make him the spiritual leader of his people are of no value. They may, in fact, be a handicap to him. They may make him "unsafe" and "too radical" as a leader of the modern religious organization. The leader of the modern religious society must above all else be "sane." He must deal in trivialities. It is not safe for him to agitate the great human issues. If he does speak of them, he must not speak in the manner of the prophet. He must equivocate. There must be a double meaning in his deliverances to his people. One of the outstanding characteristics of the religious leaders of our times is that they speak always with mental reservations. The prophets of our day are not in the pulpits; they are in the colleges and labor halls, and among the social workers. They are writing books like Browne's "This Believing World," Dorsey's "Why We Behave Like Human Beings," and Wells' "The World of William Clissold."

Is this a dark outlook? I think not. In this, the most irreligious age (from the standpoint of traditional religion) there is more humanity and more concern for the welfare of humanity than ever before in human

society. Never were so many constructive efforts made to rid the world of war, disease, poverty, crime, ignorance, and all other human ills. The spirit of science is coming into its own. Devotion to the truth is an increasing motive. There never were so many movements (which are messianic in character) in behalf of social justice. Genuine human goodness is more common than at any other period in human history. The world is headed toward a religion of humanity. Ethical idealism, informed by the spirit of science, is to be the religion of the future. The coming religion is to be experimental and not dogmatic. There will be little fixity of belief. The door will be left open at all times to progress.

What part will traditional religious organizations play in this coming religion? So far as I can see, no part. The only chance for survival is in a revolutionary change in these organizations which I do not believe is possible. It may be just as well that the spiritual aspirations of the human race are not too definitely identified with any organization. It may be just as well for them in the future not to be subject to organizations of propaganda. They are more likely to dominate the human race if they are diffused through all our literature and our organizations and societies.

XI

THE SPIRITUAL VALUE OF THE ETHICAL LIFE

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The Spiritual Value of the Ethical Life

E. Caldecott

The term spirituality is to be understood in the sense of progressive poise.

It may stand for morale.

It is that buoyancy of being, whereby one is strong in adversity and steady in prosperity.

History shows that the serious-minded have ever sought this quality. Whether through contemplation of the universe, prayer, mysticism, and so forth, men have attempted to explain and to adjust themselves in the world and to seek mastery over it.

All human beings desire that which will sustain them in life's problems and trials. Considering the stage of human development, it is not at all surprising that resort to deities should be made as a means of obtaining this sustaining power.

Yet it becomes increasingly evident that, as religion is psychological healing, the laws of rational psychology must be complied with unless we are to be content with superstition and opiates.

As a matter of fact, we have missed the greatest single means of securing and maintaining poise while the means lay about us ready at hand. This means is ethical living.

I

It is important that we first of all look at the nature of the ethical life, for unless we know what that means we cannot place it in the scheme of things.

Ethics refers to the factors producing character with reference to man's conduct in attitude and action. In days gone by men sought first of all to determine the being of God; then they proceeded to man with their idea of sin and salvation. Man was a being inclined only or largely to evil, and by nothing but the grace of God could he be disposed to goodness. Consequently, he got little credit for his behavior—it was God working within him. His salvation lay in the fact that he was happy in the knowledge of his acceptance with God.

Today we start with man. We are neither theo—nor christo—but anthropo-centric. We are satisfied that if ever the unknown becomes known such a discovery will be made by means of the known. Whatever may be true about the supernatural will be discovered in properly operating the natural. Men will never know the gods before they know themselves. We get a glimpse of this conception even in the New Testament where the writer of the epistle of John says, "he who loveth not his brother whom he hath seen cannot love God whom he hath not seen."

Morality is often spoken of slightingly. This is because its nature is misunderstood, and little significance can be attached to that which we do not understand. To live the ethical life is not just to be good, for that is largely inanity. It is not simply obedience to the customs or mores of the times. Nor is it good manners, desirable though such may be.

The conception of true ethical behavior died aborn-

ing with the Jews two thousand years ago. The followers of Jesus of Nazareth were so enamoured with the spirit of the man and became so utterly lost in otherworldliness after his demise, that ethical progress was stunted thereafter and was only carried on by the religious outcasts of western civilization who had very little influence upon people in general.

Consequently, the contrast was set up, in part consciously and in part unconsciously, that some were trying to devise a new way of getting into heaven. They were the people who proposed to stand upon their character. All this was regarded as "mere" morality. Now aside from the fact that at no time was conduct so high that it could be called truly ethical, as we understand the term today, the sturdy men and women who were subduing this world for human habitation, especially on the sociological side, were these very "merely" moral people. History amply testifies to that fact. Men may have been ready to become martyrs for their faith, and in that they showed the sterling stuff of which they were capable. But they never thought of working out the principles of justice. This world was soon to be doomed; why bother with it? So it was left to the heretics of "mere" morality to "do justly, love mercy and walk humbly."

The fact is that to live the ethical life we must conform to the highest code of conduct which we can conceive. This keeps man forever on the stretch. It demands all the courage and resourcefulness within our command. "Mere" morality will not touch our requirements; it is a task for giants, not pigmies.

"It is too high; I cannot attain unto it" may be the first cry when such high standards are called for. And, admittedly, it is easier to believe something than it is to preserve certain attitudes and to manifest a certain be-

havior in the face of extreme difficulty. There is no claim that we are any better than our fathers biologically. Our inheritance from the animal is about the same as that of tens of thousands of years ago. Yet, we are constantly engaging in supreme efforts in the attempt to make man master of the situation. Even to those who believe in calling upon a god for aid, the thought must be that the individual must actually do the work.

This is a call for summoning up all our resources and of developing our potentials thereby. As the human being is developed muscularly by work suitable to his nature, so can he develop morally. He who lives only by the standards of yesterday is as he who does only the tasks of childhood. There is no finality to ethical living.

No man will ever reach the place where he can truly say, "I have attained to the perfection of ethical possibilities." The only limit is his limit. For the race, there is no conceivable end. Each age brings its own need and its own vision. Things undreamed of a generation or so ago are realities today. Sometimes we wonder if science must not have reached the end, when behold a discovery is made which opens up greater possibilities than ever! Is it likely to be otherwise with human nature? Indeed, if man ever works as assiduously over his own make-up as he has done with material science, he will go much farther than the ancient seer who wrote "it doth not yet appear what he shall be."

To say that ethics is progressive is not necessarily to condemn the past. An adult does not wisely condemn the acts of childhood. He has simply learned better than to do what he did formerly. We ought to live better lives than our fathers, for the reason that we ought to have more information upon almost every factor of existence than they possessed.

Hence, with all respect that we may have for the

teaching of Jesus of Nazareth, we cannot feel that he said the last word in ethics. In all probability, the spirit of Jesus cannot be improved upon, but his ethical concepts are certainly subject to revision. One is simply begging the question in explaining away such an incident, say, as that of the Gadarene swine. Not that we believe such an event occurred, but that ethical ideals were such that in the minds of his interpreters the end justified the means. Again, while no doubt had Jesus had a slave in his employ he would have treated him as a brother, slavery as a social injustice did not occur to the Nazarene.

Now, if this can be said of the one whose ethical concepts and the spirit of whose career stand as the greatest evidence of what man can become, why should we refer to standards of the past in other cases? Ethics must be progressive or in effect die. What is seen as right today may not be so regarded tomorrow. There is no "law of the Medes and Persians which altereth not" in ethics. We have passed the day when we believe that there is or could be a "faith once for all delivered to the saints."

The moral ideas of men with regard to the relations between nations are only just beginning to develop. Those who say that peace is impossible little realize that a considerable number like themselves are delaying peace; peace itself must come when enough think in its terms. And that number is constantly increasing. Such is progressive ethics—not dissociated from other forms of thinking; not unrelated to the general advance in education; but sufficiently different to require a different nomenclature. And the name we give to it is ethics.

For our society of human beings to live this way would mean that we had definitely and consciously planned out a future which outlaws enmity and bitter-

ness, and which treats all men as potential equals. If we strike, it will be in self-defense and never in revenge. This, in fine, is the nature of the ethical life.

II

To live according to the highest standard of conduct is not the whole of life, but it does stand first. We can surely agree with Matthew Arnold that "conduct is three-fourths of life." How incongruous it would be if that which is first in intelligent esteem should be secondary as a producer of the balances of life, giving it its strength and steadiness! Why should we ever imagine that "rites and forms and flaming zeal" could give the poise that doing right can produce?

There are definitely assignable reasons for according so large a place to ethical living in our scheme of things.

What is more important in this life than our treatment of our fellows? We may adopt the attitude that we are not responsible for such and such conditions; that we always have the poor with us, and so on. But since man has elected to live in a society of human beings and since his attitudes and actions necessarily affect others, standards of conduct must be raised.

In man's world, conduct is supreme. Suppose we advance in science and economics, only to fall foul of humanity? What would it profit us to gain the world and kill each other? If physics, chemistry, and so on, are of more importance than ethics, then things are of more concern than persons—an obviously ridiculous statement.

The evolution of man's moral nature is largely the story of history. In a naïve way, men have recognized that not all their curiosity about nature would bring them what they wanted. Even when they posited that

their hearts' desires could be attained only by securing the favor of the gods, they gave approval to good works. Although in certain theological circles good deeds were counted as supererogation, they were not condemned except as they were conceived of as disturbing the existing stable order of society. Of a truth, we may say that the evolution of ethics is the story of man's effort to lift himself above his animal ancestry.

An ideal human relationship (if one may be permitted the possibility of conceiving such a condition) would yield the best interpretation of life. Whatever romance there may be in "the starry heavens above," there is even more romance in "the moral law within," to use Kant's famous phrases. No scientist or philosopher is ever likely to come to such an appreciation of the meaning of existence aside from proper behaviour, as a less profound person will with appropriate conduct. There were good ethics, good spirituality, and no theology in the utterance of Jesus: "I thank Thee, O Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." Given equal ability in other directions, the man who has "paid the uttermost farthing," who has dealt with his fellows on the basis of justice, love and mercy, will find life meaning more to him than others can possibly grasp.

A scientist may have possession and control of an abundance of facts; a philosopher may think them over in their supposed relations and tell their meaning. But he who can best tell the meaning of life must first have lived it.

All through the years, men have been going to their gods for what they thought might be life. They used to pray for the staying of disease. Now they use knowledge. And, as our ethical relationships improve, we shall see that we have been going to the gods for the posses-

sion of our souls when knowledge would give us that command; only in this case it is not knowledge gained academically but really—that is, by living the ethical life.

Moreover, as we progress in this conception we find that what we obtain ourselves we value most highly. A man is better than a child, with all the dangers of adulthood that are involved. He knows where his living comes from. He knows the value of the results of daily toil. The child simply knows that things are coming to him which provide him with sustenance. And, as long as men felt that they could go to their deities and secure something, they could not appreciate life. Nor did they get anything except a drug to lull their pains. This life could only mean something if they were confident of another life where conditions would be much better.

Given commensurate intelligence and knowledge, ethical conduct provides the conditions of a satisfactory explanation of this life without any reference to a future state, about which man has no information whatsoever, and belief about which can have no really helpful influence upon living here.

Meditation, the quiet life, and so forth, undoubtedly have their place in enabling one to have possession of one's soul. But with the recognition of all religion as psychological healing, educated intelligence can be satisfied only with that which meets all the requirements of the modern mind. Those requirements were well summed up by Jesus when he said, "first be reconciled to thy brother; then come and offer thy gift." The man who would enjoy an evening of reading must first have earned it by working in the day.

The impractical dreamer, the person of indifference, the parasite, the selfish who seem to be even hilariously happy, are all alike and are precluded of necessity from

the finest form of existence. Life must be paid for by living it. Only in really facing its issues do we know what life is.

The woman of high intelligence may have some splendid thoughts concerning motherhood, for instance, which cannot be the possession of an actual mother who is a moron. But if there is any spiritual value in motherhood, it can be extracted only by being a mother. And while the childless woman may use her imagination more effectively than the moron mother with an actual experience, she cannot live in a world of pure imagination as gloriously as that which is possible to her in actual motherhood.

The monk in the monastery described by Longfellow in his "The Theologian's Tale," discovered that the Vision was valid only as he himself did his duty. "Hadst thou stayed I must have fled" were the words ringing in his ears as he returned to his cell. It is ever so; in obedience to the moral law one finds the "open sesame" to other values.

To be sure, there are many who, like the man of old, will go away "sorrowing" at the price that must be paid. Nor do we think these things because it seems that nature is thus bent and cannot be changed.

It is eternally right that things should be this way. Whatever imperfections there may be in nature, and there are many, this one cannot be charged against her. It is right that man should pay the highest price for that which is the most valuable.

And if he would know the satisfactions and joys which lie within maintaining poise amid the changing circumstances of life, he must first of all do the right as far as he knows it, ever learning more and more of the right.

III

The utilitarian value of ethics has long been recognized, albeit that we are not famous for putting too much justice and equity into our dealings even to date. But the slogans that meet us as we enter the modern city, welcoming us and informing us that certain service clubs are to be found there, bear ample testimony to the fact that morality is expected to pay dividends. This fact becomes reënforced when we remember that business corporations build up on continued support over many years, and that honest dealing is a prerequisite for continuity of business.

But what is not so apparent is that good living supplies strength of character against the storms of life. In a sense, we have been approaching this thought for many years. We are in a fair way of announcing it as a sort of Einstein theory of the soul. For a hundred years it has been the declaration of those people called Unitarians that salvation comes by character. Even though the thought in mind originally related to an after-life, it was never doubted that the kind of life lived here had some very direct bearing upon the unknown future.

Yet at no time to date has the spiritual value of ethical living been adequately exploited. However much connection it admittedly has with life hereafter, it has scarcely been considered as helping very much to withstand the trials of this life. One must look outside for such help. Yet where else but in character have men found strength to withstand the onslaughts of nature and of man when, by all admission, they had nothing else to which to cling—unless they might be considered as having taken an anaesthetic in the form of some sort of Stoicism?

What, for instance, can we imagine to be the reason for the fortitude and poise of such men as Voltaire, Darwin, John Burroughs, or Charles P. Steinmetz, all of them agnostics of various types, unless we can think of them as finding resources within themselves? Not only does salvation by a particular faith become ridiculous in the face of such facts, but, even though one admits that some people seem to need an opiate to carry them through, ample instances could be produced to convince one that many others can see life and see it whole, and remain strong and unafraid at the worst that life can do to them.

Who, then, can doubt that the consciousness of duty done brings an abiding peace which is a greatly needed spiritual quality among a much distraught people? We used to sing:

> "Could my tears forever flow;
> Could my zeal no languor know;
> These for sin could not atone;
> Thou must save and Thou alone."

This is an utterly unethical idea; a fact which is so far recognized by even the orthodox that they are busy explaining it away. But to this day, and not excluding liberals, the thought still lingers that something external must come into us, something be done for us before we can have peace. It is not doubted that right living and a clear conscience are highly desirable. But they are still posited as a condition for securing the blessing of peace rather than as necessarily producing it.

Among both the circles of the orthodox and those who are becoming liberal, then, it appears to be necessary to call attention to the fact that we do not need to wait to receive the blessing of inward quiet when duty has been faithfully performed. We need only to learn that this quiet may come at once with the consciousness

that we have done our best. And, as we posited a progressive ethics, it involves our living up to a continually higher law in order to secure this blessing. But when it comes, it comes more richly than ever.

The old type of peace is going. With some, it has already gone. Many imagine spirituality going with it. They do not regret having learned better than to believe in things unscientific and unethical, but they feel like mariners out on a sea without compass and chart. Many an educated man has wished that he might have the peace of old with the knowledge of today; and he imagines that it cannot be secured. It cannot, if as adults we are to think of the complete confidence of an innocent child as being peace. With knowledge, that goes and is gone forever. But is that what we really want, or is it the satisfaction that a reasonable measure of control is available, so that although we know the battle may be lost at any time, we also know that we can trust ourselves to make a valiant fight? Surely the latter is that which brings the peace worth having!

In what striking contrast is this thought with that state of affairs which existed in the Middle Ages when men believed piety could be obtained only by withdrawing from the world! It has often been pointed out in the last decade or two that the men and women who lived the life of the cloister precluded from coming into the world just the stock that would have given civilization the help it needed at that time and a generation or two later.

"Thou art not far from the kingdom" were words used by Jesus to an anxious inquirer concerning the great verities of life. A little more loyalty, a little more courage, a little further vision, and this man would scale the desired heights.

Can it be doubted that moral living opens men's

eyes? And, by contrast, is not wrong-doing blinding to vision? It was not in the possession of a peculiarly divine nature that Jesus gave forth teachings which for sublimity are still unequalled. It was because of his loyalty to what he knew to be right. In his own language it was "because I do always the things well pleasing to my Father." Due attention to the moral code gives spiritual vision. A statesman or a scientist does not go occasionally into some realm of politics or science and bring forth a gem of law. It is only by living in it that man conquers anything. And he who would have insight, so that this world shall mean something to him, must first of all live where life is at its best—in the ethical realm.

Take an example from the field of social relationships. We still have little vision in these matters because we are not prepared to pay the price therefor. Individuals and nations fear that better relations will be more costly than they are prepared to pay. They rationalize about human nature being unchangeable.

The laws of common logic force it upon us that, if our thesis is in any wise true, the reason we have not made much headway in international peace is that we have not learned in what international ethics consist. We have little vision because we still cling to the hope that out of what now exists we shall somehow "make a killing." Yet "without a vision the people perish," and there can be no vision without an appropriate price being paid therefor. That price is not to be exacted from the United States any more than from others. Because we have much wealth is no reason why we should give the world our possessions. As long as life is social, ethics will be its chief phase; and any nation, be it this or another, not obeying the moral law of nations will be precluded from international insight.

If we successfully work to a solution (and of course the term is not used in a mathematical sense of finality), our winning our way to success will give us an appreciation which could not otherwise come. If these advances in the treatment of our fellowmen are made, "not grudgingly nor of necessity," but cheerfully, not only will society be improved but a vision will be attained which can come in no other way than that of ethical living.

The principle is precisely the same in the more personal relations of life. "This do and thou shalt live," for in man the moral law is supreme. Personal and social adjustment; the shifting of the "atoms and electrons" of the "solar system" of ethics, for the better ordering of human relations, is at once his most profound and difficult duty; and, when achieved, becomes his chief joy. There are undiscovered countries in the soul of man. As we explore them, we shall find that ethical living is spirituality's greatest producer.

XII

THE UNITY OF THE SPIRITUAL LIFE

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The Unity of the Spiritual Life

Sidney S. Robins

Until almost our own day, religion has been acknowledged to be the supreme interest of human life. There have been no important exceptions. The pyramids of Egypt and the newly recovered records of the Maya civilization of Central America speak of religion as the center of a people's life. The art of Greece as well as that of the Middle Ages expresses a religious impulse. But this age-long supremacy of religion is today being challenged in a striking way.

The challenge to which we refer is coming out of our higher or spiritual life, and it accuses religion of having kept that spiritual life in a strait-jacket which is now being burst asunder.

It is obvious that the intelligence of today is breaking from the creeds and the narrow theological outlook of the past. The spirit of science, which is the love of facts, and the spirit of philosophy which is the love of thought, now oppose the old spirit of authority which held the mind in bondage to Bible and dogma. They find a substitute for religion in the devout pursuit of knowledge.

This intellectual challenge is finding utterance to a certain extent on all sides. But it is doubtful if any one

has fully expressed it as yet. When the intelligence goes to church today, it is restless and hardly knows why. If it could make itself clear, it might possibly say that it is not interested any longer in being taught one philosophy as the true one. It no longer appreciates a minister who feels it necessary to settle great questions, or whose attitude is always that of a special pleader. It craves a minister who stands in awe before uncertainty. It loves the search for truth. It loves thought-provoking discussion. It is thrilled by contemplating what all sorts of beings, conventional and unconventional, provided they be interesting and real human beings, have thought about the great problems of life.

In the second place, the conscience of today is challenging the moral ideal current in the past of religion. It wants positive virtue instead of negative. It loves humane sinners more than unhuman saints. It finds the old religion insufficiently interested in making beautiful and happy our common life on earth. It is beginning to recognize, with a new humility, that a part of the crime for which we punish people—nobody knows how great a part—is chargeable to their heredity and environment. Society is partly responsible for the men in its prisons. This new humility is beginning to be expressed in the rugged sympathy of a Clarence Darrow and in the knightliness of a Thomas Mott Osborne.

In the third place, though this is not so freely recognized as yet, our emotional life is straining against the strait-jacket in which it has been confined in religion. Religious emotion used to be supposed to begin in loving God. But how many youth are there today who naturally and spontaneously speak to one another about "love of God"? It is as if our deeper emotions had been bound in a strait-jacket, until today they are breaking forth into free forms of expression.

The unselfish emotions of which all men are spontaneously conscious today are love for one another; love for truth; a deep feeling for nature, a sense of awe and sublimity in the stars and of beauty in the flowers; an impact of mystery and a haze investing the whole of the world; a reverence before all that is beautiful or noble; a passion for justice and a desire for a better world. These feelings it is perfectly natural for us to speak about. We sometimes feel perhaps that God may be the central heart and fire of all high emotions; but frankly we do not all spontaneously begin with God. We begin at the other end. We begin with these simple emotions of which I have spoken, and which some people call secular.

The challenge of today is to the strait-jacket in which our higher life has been confined. Now what is the relation of the liberal church to this challenge? The liberal church, as I understand it, frankly adopts the position that religion is our spiritual life. Religion cannot be something on one side, and our spiritual life, including the love of the true, the good and the beautiful, something else on the other side. The only religion we are here interested in is one with the spiritual life. It is that which enlarges and beautifies human life. There is only one abundant life. And, of course, that is the religious life. To the liberal, anything else claiming to be religion, however closely it confines itself to the dimensions of the old strait-jacket, is simply an impostor.

And so the liberal finds himself called upon today to summon men to a new reckoning with the past and with the science which explores the past. The science of the history of religions tells of the past mistakes of religion, of how in earliest tribes it was associated with magic rites for bringing down the rain from the skies in a season of drought, how it resisted the development of

science from the first, how it has clung to old ritual standards against new moral insight, how it has persecuted its prophets, how it has taken form as dogma and authority. Reading this science of the history of religion, many a man concludes that he has outgrown religion. If we judged government by its mistakes, we would conclude we had outgrown government. But the Liberal says, "I have no special interest in this religion of which you speak. What you call religion, I call superstition. Religion to me is man's spiritual life. It is his growing perception of what is good. So far from its being possible to contrast true religion with moral goodness, religion is simply the blossom and promise upon the stalk of the good life. This which you call religion is the ivy which has grown over the walls, at times taking all the foreground of the view, contributing sometimes beauty and warmth, not altogether lacking in usefulness even while shutting out the light of the rising sun; but never to be taken for the real structure of religion. *That* is the spiritual life of man."

Now, to say that religion is the spiritual life implies that it is a great and infinite task, life-long for the individual, age-long for the race. The liberal may find himself faced wth the question of whether this spiritual life, of which we speak, is not something that might be considered as divided up into the separate provinces of good citizenship, social service, art, and so on. His answer to that question is that the spiritual life is a great central religious task, calling for the unification of personal life, of social life, of the life with nature, and that this task is too deep and pervasive to be anything but religious.

The mark of the spiritual life on its personal side is unity. We instinctively accept this test. That is to say, by contrast, we recognize that a divided life is not a

spiritual life. If a man lives a double life, if he has separate compartments for Sunday and Wednesday principles, for church and business principles, that is not the spiritual life. And, on the other hand, if we come upon a man whose whole life expresses unity of purpose and action, if he shows that generous expansion which means freedom from inner friction, if the whole momentum of his personality goes into everything that he does and we find his characteristic mark upon everything that he does, we instinctively recognize not only that he must live the happiest and freest life in the world but that he is the highest type of spiritual being. The mark of a great man, of a Lincoln, a Roosevelt, a Sir Edward Grey, is that he stamps his unique character upon every page of his life.

I came upon this description of a young college president who died during the war, written by a friend who had known him in days of great strain: "With Dr. Graham it was always the fine spirit that was suffering from a let-down of nerve-force. He was never in on himself—never in a mood. He was always for you when you came to him and you could use him to the utmost." This phrase "never in on himself—never in a mood" expresses perfectly the spiritual life on its personal side. Unity!

And the ideal of the unified life here is not only present and convincing: most of us add, "It is high, we cannot attain unto it." We easily recognize that the unsatisfactoriness of our lives lies in the fact that we are not all behind what we are doing, or that our life is divided against itself, or that we are neglecting one thing for another without having won our own full consent. Our lives are not thought out. What plans we do make, passion or weakness resists. We know without any one telling us, and past all argument, that the hap-

piness which we miss continually lies in a greater simplicity of living and more unity within ourselves. We have thought our way to the unified life. We have sometimes felt our way to it, and heard the silver chime of the bell that registers harmony of all effort and striving. When we have felt this, nobody has to prove to us the value of some kind of worship, or of a communion which means pressing up through the clouds of our own minds to the sunshine which is up there. We feel it too instinctively to question it. But after thinking and feeling our way to the life of unity, there remains the task of working and living our way there. It is a task that summons every energy.

The mark of the spiritual life on its social side is unity. It is a common life. It is in us all. It deals with goods over which there is no right of private possession. Its province of life is that in which we all start as equals, and can never become rivals. It binds men together therefore. Nobody doubts that love and good will to men are marks of the spiritual life.

If we were all asked to pick out a single chapter of the Bible that we instinctively recognized as containing a spiritual message, I dare say a good many of us would think of the 13th chapter of First Corinthians: "Though I speak with the tongues of men and of angels, and have not love, I am nothing."

But somewhere within this ideal of human unity or love which we all accept so easily is the task of achieving justice for all the unfortunate, of making the classes and the races to behold one another's faces, of saving the world from commercialism and war. This is a great task. The men working on the frontier of our social system, like Thomas Mott Osborne, or on the frontier of our educational system, like Charles W. Eliot, show us how great the task is, and how far the leaders are

likely to be ahead of their followers in sympathy, vision, and energy.

And, finally, the mark of the spiritual life on its side turned to nature, or the universe itself, is unity. There must be unity with natural law. One characteristic of all true values of life is that they stand before us at times like the rock of Gibraltar in front of the waves that lave its foot. They have an aspect of adamant and of overhanging cliffs. We must obey the conditions they lay down. They depend upon no wilfulness of ours, or of all men together. They are as pitiless as winter to summer's unprotected roses. They stand against us, these laws, like other laws of nature, until we learn wisdom. Then, they invite us to comradeship and cooperation. And this is the spiritual life, when we are at one with law.

The law of truth is not a law of personal life nor of society alone. It is a law of spiritual nature, by means of which a man is to fulfill his intelligence and grow to what he ought to be. The law of cleanness is not the law of personal life alone; it is a natural law of universal health. The creation of the least thing of beauty by an artist depends upon secret companionship and reverent collaboration with principles which others have not been able to see so well.

It is beautiful to see the reverence for nature with which a man like Luther Burbank worked. Holding up to the light the flower his hand has helped to produce, he tells of his life as a story of putting questions to nature. He puts the question. She gives the answer. When the question at length is rightly put, the answer comes in the form of a blessing for mankind.

For this universal life of nature which we share, and which yet stands over against us and against all men and nations until they learn their right relation to it;

for these spiritual laws on which the stars are strung and in working with which we find our fulfilment and happiness and life itself, the word "God" is for many a shorthand expression, an emotional expression, a reverent expression. The liberal, when he speaks of God, means, besides his reverent sense of mystery, the unity of the spiritual life on its universe side.

The mark of the spiritual life on its personal, its social and its natural sides, then is unity. But on all three sides the spiritual life is a great task.

We liberals have loved to show how simple religion is. We have loved to quote Micah's great statement: "What doth the Lord require of thee?", or to say that religion is obeying the Golden Rule. We have meant, or we ought to have meant, that the beginning, the first steps of religion are easy and plainly marked.

Now it is time to emphasize the greatness of the task of attaining a satisfactory religion. The search for the unity of one's own life is a great and a romantic task. On that road a man is certain to find himself a new man over and over again. He will learn all the truth that was behind the old doctrine of conversion, and express it in a better way. The search for the unity of our common life and of the life with nature is just as romantic, and are all parts of one search and one task.

The spirit's life has its giant stairways that summon us to climb up, and make of our daily life a task exacting and toilsome, but converting. Its towers and bastions rise into the sky, in height above height, in ever new vista, in awesome splendor, giving glimpses of infinite promise for our common life.

To teach the unity of the spiritual life, to present it as a tremendous task but at the same time as life's great romance, to show forth the earnestness of pursuit and so win men, is the function of the liberal minister today.

XIII

HUMANISM AND THE INNER LIFE

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Humanism and the Inner Life

Frederick M. Eliot

Among the practical tests of the value of a man's religion, one of the most important is its effect upon his inner life. Does his religion tend to build up that mysterious, indefinable, but nevertheless intensely real thing, we call his soul? Does his religion make a man more of a person, more worthy to be called a man, more truly human? Or, on the other hand, does it tend to break down those inner resources, binding him more closely to the material universe so as to make him less distinctively human? Religion can work in both these ways, and as a matter of fact it actually does; and I believe that until we know how a particular kind of religion meets this test, we have no sound basis for judgment upon its merits.

This test seems to me more important than the test of intellectual correctness, for it is possible to get real humanizing values out of a faith that is intellectually discredited, and it is equally possible to have a faith which is thoroughly in line with the best modern thought and yet find that it does not make any appreciable difference in the strength of one's inner life. An antiquated faith that fosters courage seems to me far preferable to an up-to-date faith that does not.

In his delightful volume, entitled "Notes and Anecdotes," Joseph Bucklin Bishop tells a story of Henry Ward Beecher which illustrates the point I am trying to make. One evening, at Plymouth Church, he sat in the gallery directly behind a woman who became so absorbed in listening to what Beecher was saying that she leaned far forward in her seat, to the embarrassment of the young man in front of her. At the conclusion of the sermon, in the quiet hush which followed the preacher's final words, she drew a deep breath and said, "I can work another week now."

Whatever we may think about the intellectual correctness of the kind of religion which Beecher taught, it was a religion which passed the test of making an actual difference in the day-by-day life of that woman. It actually functioned in her life, giving her the courage she desperately needed for the tasks of her ordinary life. And I am inclined to believe that this is what any religion worthy of the name must do for the men and women who accept it. If it doesn't work in this way, then I fail to see how any amount of intellectual correctness can save it from damnation. Such a religion would deserve to be rejected by every one who cares at all about plain human values.

Orthodox Christianity has worked in just this fashion for countless men and women in the past. It is so working for great numbers of people today, and that is the reason for its continued strength in the world. But there is a growing company of people in our modern world for whom it no longer works in that way, even in those attenuated forms which may be grouped under the heading of Modernism; and these people are eagerly seeking for a faith which shall do for them what the ancient faith did for their fathers. Unless my observations are wholly wrong, it is this motive rather than the desire

for intellectual correctness which is behind the eager questioning and seeking of so many people who can no longer accept the teachings of orthodox Christianity. It is not so much that their minds reject the dogmas of orthodoxy as that their souls are no longer fed by its forms of faith and worship. Their indictment of orthodoxy is the familiar one, which is at the same time the sternest, that they have asked for bread and have been offered stones.

If this test of the effect of religion upon one's inner life is to be applied to one form of religion, it must also be applied to all. If we are to use this test in forming our judgment of orthodoxy, we must not shrink from using it with equal and impartial strictness in forming our judgment as to the value of that form of faith which we call humanism. Does humanism feed the souls of men? Does it foster that inner life which keeps them calm in the face of danger, resolute in the face of temptation, courageous in the face of defeat? Does it make them more truly human, in the biggest sense of that word?

Many of those who do not share our humanistic faith are convinced that by this test humanism must inevitably fall. They are sometimes prepared to admit that doctrinally we are nearer to the truth, and that we have certain very great advantages in the freedom and daring with which we can meet the unsolved riddles of the mind; but when it comes to living by our faith, they shrink from the possibility of finding themselves naked and destitute and hungry. We seem to them to have no message for the souls of men, no bread with which to feed the hunger of their hearts, no water of life for their parched and aching lips.

If this is true, then humanism is indeed a futile and impotent thing. If we accept the faith of humanism at

the cost of all help in building up our inner resources, then the price is altogether too great. But I cannot for a single moment admit that this is true. Indeed, it is precisely because I believe that humanism can serve these human needs far better than any other sort of faith that I hold it myself and preach it from this pulpit.

It would take me a great deal more than the amount of time at my disposal to set forth all my reasons for this conviction, and so I shall limit myself to three, which I shall speak of as three advantages which the humanist has over the orthodox believer when it comes to using his faith to build up his inner life.

The first advantage which the humanist possesses is his opportunity for complete sincerity in his religious life. "Religion," says Professor Whitehead in a recent volume, "is force of belief cleansing the inward parts. For this reason the primary religious virtue is sincerity, a penetrating sincerity." The humanist has laid aside once and for all the idea that religious truth has any source other than his own human intelligence, and this makes it possible for him to formulate his religious beliefs without the slightest equivocation or secret reservations. He may not believe very much, as measured by orthodox standards, but what he does believe he believes with his whole mind. He has no dark corners into which he is afraid to let the light of his mind penetrate, no inherited convictions which he holds in fear and trembling lest some day they may be shattered into nothingness by fresh discoveries of truth, no foundations which he dares not scrutinize lest he discover how weak and tottering they are. He not only dares to be utterly sincere in his religious thinking, he does not dare to be otherwise, for he believes that without sincerity there can be no inner life worth having.

I do not mean to imply that only the humanist is

sincere in his religious thought and life. Far from it. I have known altogether too many Catholics whose sincerity has been as clear and as penetrating as sunlight to make any such statement as that. But I also know a great many people whose religion is shot through and through with insincerity, who are afraid to face the facts about their own beliefs lest they lose their faith altogether; and I know that in their best moments they are conscious of the insincerity. Such people are building their faith upon the sand. Until they muster up the courage to put sincerity as the first of all religious virtues, they cannot have a faith that will feed their inner life. The immense advantage which the humanist has is that he begins with the assumption that sincerity is the one indispensable quality for a religion that is to serve him in life.

The second advantage which the humanist has is the effect of his faith upon the sanctities of life. It is largely out of the things which a man regards as sacred that his inner life grows, and if his faith is of the kind which multiplies the sanctities of life he will find in it the power to enrich and strengthen his inner resources. That is precisely what a humanist's faith does for him.

Everything which is sacred in the eyes of an orthodox believer is at least as sacred in the eyes of the humanist, but the reasons why it is sacred are such as to break down the restrictions which hedge about the idea of sanctity for the orthodox believer. For the humanist, it is not what sets a person or a place or an event apart from the natural and normal that makes it sacred, but what unites the person with all humanity, what links the place with every other place, and what sets the event in the long sequence of human history.

For example, we share the sense of sacredness which surrounds the figure of the Madonna; but we do not

attribute that sacredness to the uniqueness of her motherhood but to the universal element which makes all motherhood a sacred thing. For us there is no monopoly of sanctity in the motherhood of Mary, but rather the exemplification of a sanctity which is as wide as the fact of motherhood itself.

Nor do we feel that the sacredness of Jesus lies in his uniqueness. We yield to no one in our reverence for his character and spiritual insight, but it is just because those seem to us human rather than individual qualities that we reverence them; and this widens the scope of our reverence to include all men everywhere in whom that same character and insight have been found. It is not Christ alone whom we honor, but the Christ-life in mankind. Thus, once again our humanism multiplies our sanctities.

And similarly with places of sacred associations. The Holy Land is no less holy for us than it is for any one, but it is the human lives and human hopes which there were developed that make it holy in our eyes, and we cannot consent to limit our thought of holy ground to any one country. Wherever human souls have sought the light and struggled against the forces of evil, wherever human hearts have discovered new truth and human lips bravely proclaimed it, we find our Holy Land. We differ from orthodox Christians not because we have fewer sacred places, but because we have far more. We have discovered that it is possible to live in such a way as to make

> "Our common, daily life divine,
> And every land a Palestine."

The third advantage which we have when we accept a humanistic faith lies in the greater incentive which that faith offers to personal effort. So long as men believe that their salvation depends upon the influence of

some external power, they will inevitably tend to rely upon that outside power instead of concentrating their attention upon putting forth their own utmost endeavor. If, however, they believe—as we do—that the responsibility for human progress rests upon human shoulders, if they recognize that men must save themselves, then this faith will serve as a mighty stimulus to the development of all the resources of mind and heart which they can bring to bear upon the problems of human life.

We believe that the great and glorious things have all come out of the struggle of human souls, and we believe that the still greater and more glorious things of the future will come in the same way. This gives a significance to all struggle, even when we cannot at the moment see exactly how it is going to produce anything worth while; and it provides a tremendous incentive for courageous and patient effort.

When Longfellow was making his translation of Dante's "Divine Comedy," he wrote six sonnets in which he described his own reaction to the marvellous piece of literature with which, for so many weeks, he lived in constant and intimate association. The last six lines of the second of these sonnets are a striking description of the human experiences out of which the poem arose.

"Ah! from what agonies of heart and brain,
What exultations trampling on despair,
What tenderness, what tears, what hate of wrong,
What passionate outcry of a soul in pain,
Uprose this poem of the earth and air,
This mediaeval miracle of song!"

The humanist believes that this is an accurate account of the origin of all significant and beautiful achievements. They do not come floating down from

the skies, as the New Jerusalem is supposed to have come in the vision of the seer of Patmos. They do not come from above, but they rise up from below—from human struggle, human pain, human fidelity, human aspiration. And once we see clearly that this is the way they have arisen in the past, we shall cease to expect them to come in any different fashion in the future.

From this conviction, the humanist draws his most profound and moving inspiration. He believes that he also may have some part—even though it be a very humble one—in bringing to pass some new wonder of human accomplishment. He believes that he may relate his own individual struggle to the great onward sweep of human progress, if he uses his brains and keeps faith with his own ideals. And that thought serves him as the greatest possible source of courage in moments of doubt and despair. That thought builds up his inner life more effectively than any dreams of external assistance or divine intervention in the scheme of things.

Indeed, he goes a step further and dares to believe that faith in God is itself a product of the same human struggle, that the divine life itself is nurtured by human faithfulness and human idealism.

> "Out of the lives of heroes and their deeds,
> Out of the miracle of human thought,
> Out of the songs of singers God proceeds,
> And of the soul of them his Soul is wrought."

These lines by an English poet, Harold Monro, express the final interpretation of the humanist's faith. They suggest also the immeasurable power of such a faith to inspire human hearts and build up the inner life of human souls.

Such a faith has its great and decisive advantages, but it also requires a stiffer sort of courage to hold and live by than the faith which relies upon external help.

Ours is no easy faith. It is not a crutch, to assist our feeble and faltering steps along the highway of life, but rather a stern command to stand up and walk, counting upon our own strength, making our own way toward the goal of our pilgrimage. If you are the kind of person to whom such a command is nothing but a discouragement, if you are disheartened when you find that nobody is going to pick you up and carry you along, then humanism is no faith for you. But if you are the kind of person who responds to such a command by rising to your feet, no matter how slowly or painfully, and bravely setting forth on the difficult road, then humanism will be a challenge and a constant inspiration to your soul.

And there is one further thought which must not be forgotten. For those who have the courage to accept such a faith, there may be no hope of divine or external assistance to take the place of their own initiative and courage, but the moment they accept the challenge they will discover that there is a new and wonderful kind of help in the fellowship of the marching hosts. Each of us must stand on his own feet, and make his own way onward; but we are not alone in that struggle. The road is thronged with pilgrims, and we may cheer each other with words and songs of hope, at every stage of the journey. And at times there will come floating back to us, from the far distant horizon ahead, the echoing songs of those who have gone before us—the pioneers in whose footsteps we are marching, whose brave example we are trying to follow, whose triumphant progress will keep us steadfast to the end.

XIV

THE UNSHARED LIFE

JAMES H. HART

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The Unshared Life

James H. Hart

Men remember curious segments of their experience. None can tell why he remembers what he remembers or forgets the things forgotten. Nor can any man escape by any means this weird destiny. Hence ensues perpetual wonderment. For since one's past is only a part of what one has undergone, and since what is lost to memory is contained in the organism, life appears as a thing of shreds and patches, a bizarre collection of unplumbed events. But all this is beside the matter in hand. It is merely the fruit of an idle speculation as to why I recall something a man once told me about himself, although I have forgotten almost everything else that happened in the months we sojourned together. One thing is left. It stands out against the years like the red flares that warn of an abyss. The man himself, the actor in the incident, was a tangled-up fragment of flesh. You meet such men. They spend the early years of life trying to mask themselves from scrutiny, and the later years trying to tear away the mask developed. This man learned quite easily the art of self concealment. When I met him, he was thirty years of age, had a beautiful gift of saying exactly the opposite of what he meant, and a sincere desire to lose the gift he had so

assiduously cultivated. It was this desire, probably, that led him to recount to me the incident that I propose to retell to you.

It appears that as a boy he once wandered about the country looking for work and was at last offered a job by an engineering firm located in a town far distant from his home. He would not have taken the job had he not been stranded, he told me, for, if there was one thing more than another that he hated, it was that of tending machinery. The untiring exactness, the relentless thrust and return, the unhumanity of cog within cog, alternately scared and enraged him. Yet the stomach is after all a henchman of Destiny; and hence he signed the ledger.

The next morning he woke early, hurried on his clothes by the raw dawnlight and sped down the streets to the shop. The gates were closed. Even this chance was lost. Presently a clock in a nearby tower began to strike the hour. He counted carefully. Four strokes reverberated; the vibrations died away; silence descended again. Having neither clock nor watch, he had arrived two hours before opening time. It did not matter, he ruminated, he could wait; and the deep doorway afforded some protection from the drizzle. Had he been like other fellows he would have had a clock or have judged the time more accurately. Had he been able to pay a week in advance for his room and board, as was customary, he could have asked for a call at the proper hour. He wished he were as competent as others seemed to be. Nothing ever seemed to daunt such men—healthy, confident creatures, making their way through life with an assurance well-nigh incredible

While he waited, he tried to imagine what would happen in the course of the day. The first part was simple enough. You went inside and took your brass

check off the board that hung by the door and dropped it in a slot beneath the time-keeper's window. But that done, the day loomed dim and difficult. The afternoon before, he had followed the foreman down long aisles, flanked with forests of machines, and had been assigned to a minor piece boss. He shivered as he thought of that march between the machines. It was a relief when he stumbled through the doorway into the street again. . . Suppose he had to sweep and clean among those whirring things! Well, who cared? . . . Somehow the world had begun to wear the same sort of face of late. He had seen the ribs on which the sunbeams were strung, and they had first dismayed and then toughened him in a queer manner inside. . . . At the end of the broken week, he would have enough to pay his board and room, and possibly enough to buy a clock. . . . It must be getting close on time, he thought. The time-keeper had unlocked the small door in the great gates, and men were coming down the narrow lane. Gradually a small crowd of workmen gathered by the doors, smoking contentedly. Not time to go in yet, evidently. Then the first whistle blew. The men knocked the fire out of their pipes and sauntered in, and the place swallowed him up.

The man, naturally, did not phrase the experience as I have phrased it. It came from his lips in jerky sentences with great gaps between them, and one had to fill up the gaps for one's self. Yet the story, told in words, was not important, but rather the impression conveyed —the impression of a tiny tide of life washing behind and within and through the words and muscles and movements. It was a surge of this life that my friend had been trying to tell me about, a bit of experience which was unique, unrepeatable, in which no one else might really share and from which even the God in

whom my friend believed was shut out. One felt that this man, standing by one's side, was infinitely removed from one in reality, living in his own dimension, as it were, and distinct from everything and everybody else in the world. Something seemed to stir in that immense engineering shop—with its roof cut like the teeth of a saw, and its hundreds of men and machines—something unmeasurable, uncountable, pulsating within a secluded world, something going its own solitary and unknown way, and only to be dimly guessed at from the words that were uttered and the interpretation one's own experiences might fashion. It was as if one had come to a place where rules were useless, and recording instruments dumb, and where the utterest reality for each of us is found.

II

I would not make too much of what I have called, for want of a better word, The Unshared Life; and yet one can hardly make too much of it at present. Memorable men have sometimes left on record the objects that most profoundly excited their amazement and reverence. One could make a pretty catalog of these objects and a pretty study out of the causes that provoked their celebration. Was it not Plato who talked of the way the educated man passed from one love to another till he reached the love of God or of starlike and unchanging ideals? It was all wrong anyway, whoever it was,—at least, so it appears to me. Should not one go just the other way—go from love to love till one halted before the illimitable mystery of these Unshared Experiences? For here it is that one reaches, or tries to reach, the most real and ineffable thing under heaven. One no sooner commences a discipline of this sort than one is overwhelmed by the thought of the maelstrom of life par-

celled up inside the skin of a person with whom one may be conversing in a perfectly calm and commonplace manner. You wonder what your friend is really thinking about, whether life looks beautiful or ugly to him, and why he goes hither and yon so busily. Occasionally, it may be, you go out to the suburbs of a great city, where the monotonous houses go mile on mile along monotonous streets out to the prairie, as Sandburg says, and marvel at the strange phenomena life presents under the night. All those jerry built houses run up in one of the wealthiest cities of the world and sold at immense profits to helpless men in the name of Democracy and Good Business, and each one of the houses full of souls traveling solitary paths to the Great Void. Perhaps you watch the students who crowd the classrooms at the university, who burrow into books and turn themselves into note-hounds;—and yet every one of these students has his own orbit, his own ineffable adventure and unshareable destiny . . .

A man with a speculative turn of mind might link up this vision of contemporary lives with a vision of the procession of humankind through the ages of the past, and so deepen the mood evoked. One thinks spontaneously of Carlyle's reaction to that spectacle. You have not forgotten those flamboyant words of his in which he describes the impression it made on him! "Like some wild-flaming, wild-thundering train of heaven's artillery, does this mysterious mankind thunder and flame, in long-drawn, quick-succeeding grandeur through the unknown deep . . . Like a God-created, fire-breathing Spirit host, we emerge from the Inane. . . . Earth's mountains are levelled, and her seas filled up in our passage. . . . But whence? Whither? Sense knows not, faith knows not; only that it is through mystery to mystery, from God to God. . . ."

Yet one grows tired of that wild rhetoric, which, in trying to exalt man, really stultifies him. All this talk of our being Divine Essences going from God to God sounds today like the dithyrambic ravings of someone somewhat overstimulated or hysterical. Our so-called Divine Essence does not go from God to God, so far as we know, but from the womb to the grave, and it is just this fact which moves us so profoundly when we allow ourselves to dwell on it for a brief space. This wild-flaming, fire-breathing host was nothing much to look at after all. It was just a host of ordinary men and women, living from day to day and from job to job, and experiencing joys and sorrows, perplexities and satisfactions, much as we do today. There is no need to romanticize about these lives of ours in order to make them profound and important to us. The reality outpaces the rhetoric. There is enough of terror and beauty and love in the meanest life that ever plodded its way across earth to make us forever marvel; and it is exactly the fact that Carlyle despises, the fact that we are flesh and blood creatures doomed swiftly to pass away, and yet longing for recognition and significance while we are here, that cries aloud for attention.

III

If we meditate on matters of this sort, we are led ere long to deplore the neglect of The Unshared Life in the calculations and activities of the race. We neglect it most easily, perhaps in our religious calculations and activities, or rather in those that pass as religious. A classic example of this device is found in the famous dialog between Krishna and Arjuna, the first a god and the second a king of India. A feud has broken out within the clans and families ruled by the Prince and blood-

shed is imminent. Arjuna surveys the forces drawn up in rival ranks and sees that tutors, sons and fathers, grandsires and grandsons, uncles and nephews, cousins, kindred and friends are about to fight each other, and the sight produces in him a great despondency. He is not one of those men whose minds are depraved by the lust for power, and who sees no sin in the extirpation of their race, no crime in the murder of their friends. Although they wish to kill me, he cries, I do not wish to fight them. He prefers that his enemies should slaughter him where he stands, unarmed and unresisting. But Krishna, the patron god of Arjuna, discourages that mood. Krishna bids him see that he cannot kill the souls of those who confront him. For the soul, declares the God, is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immovable; it is invisible, inconceivable, unalterable, and is not to be slain when this mortal frame is destroyed.

We have had many variations on this theme in the West, many samples of how this life of ours is menaced by being deified. When one reads some men, one is startled to discover that they conceive of the whole round globe as nothing more than an immense colony of souls, or a congeries of colonies within colonies of souls, together with their shadows, and to find that the private experience of the individual is made to carry the key to the intricacies of the universe. All such renditions of The Unshared Life distract attention from the brief and unique reality it really is, they empty it of all things that make it precious in our common eyes.

Observe, however, that while certain religious and philosophic dogmas declare The Unshared Life to be everything, other dogmas give the impression that it is nothing. In an article written by one of the prominent

psychologists of the country one finds this statement: "Just as we have given up the primitive ghost or demon in mountain and stream and tree, and as an explanation of insanity, just as we have given up the ghostlike essence called caloricity in the phenomena of heat, and as we are slowly sloughing off the idea of vital force in biology, so we must give up the soul or mind or consciousness, as distinct from a certain kind of behavior in psychology. We have achieved the impersonal point of view in the interpretation of stars and stones and trees and bacteria and frogs and guinea-pigs. Our next step is to achieve it for human behavior. The concept of behavior is for the psychologist what the concept of, say, gravitation, is for the physicist, or was. Science encourages a belief in the unity of man with the rest of nature, and the identification of all the forces in a single principle." Many similar statements are appearing in books and journals. If I understand their implications, they reduce everything we have tried to explain by the use of words like soul or mind to nothingness. Now I have naught but admiration for the actual achievements of such men in the science they have chosen; I believe that a great deal of extremely valuable information will be placed presently at our disposal through their labors; but when they go farther and deny the reality of the ineffable adventure in which each one of us is engaged I have to disagree. I may be completely wrong where I disagree, but I have to disagree nonetheless. So far as I can discover there are elements in the experience of every person that are distinct from those belonging to the experience of anybody else, elements that cannot be reported on save by the person himself. Each of us has his own bodily calendar, his own peculiar reality, and his own private description of that reality when he labors to set it forth to another.

The worst blasphemy against The Unshared Life, I think, is the neglect of it in the practical affairs of everyday. These unique happenings are treated as inconsequential items by the architects of our Shared Life. Let me once again suggest the thing I have in mind through the medium of an event. A few weeks ago I sat in an open-air theatre listening to some singing. The stage was decked out to resemble the vestibule of an European cathedral, and occasionally worshippers passed in or out or loitered about. In this vestibule a man was singing, singing gloriously, singing of human hopes and loves and griefs, of the pride of life and the darkness of defeat. And as he sang there came a wisp of chanting from within the church, the first low notes of the answering voices of the institution. For a little while the singer seemed to hold his own, but presently it was plain that he must be subdued, and his lovely, earthy song borne down by the gathering chanting in the stalls. I thought how symbolic it was of the fate of individuals in our civilization. Men grow weary and are sacrificed before the institutions we have reared. Our gods, our wars, our industries, our usurers, our educations thwart and blast the very life to which they should administer. Many of these dark things flitted through my mind as I listened to the faltering song. The girders of our American culture were placed, it appeared, with an eye to trade, to slaughter, to religion and restriction, rather than with an eye to the frail beauty of brief lives.

I cannot develop this theme. But you have only to stand before a block of city apartments to get an inkling of what I mean. You have only to ponder a moment to realize that Our Unshared Life is not brought to significance by the size of our cities, the dodging of automobiles, the rise and fall of stock markets, the unparal-

leled clangor of our streets, the production of an ever-increasing mountain of goods, the fifty-two warships we maintain in Chinese waters, or a tomb like that of the Unknown Soldier. And it is the release of this life that is important, not the goods, the warships, the banks, the harvests—all such derive their importance from this primary reality and are but sounding brass without it. This is very trite, I know, but trite things of this kind breed tragedies if overlooked. Seek ye first the Kingdom of God, said Jesus—that is it, I think, in ancient dress.

Tom Oakland, one of Willa Cather's characters, found an old Indian Cliff-city, so the story goes, and lived in it one whole summer. One would like to duplicate his experience. . . . "I lay down in a solitary rock that was like an island in the bottom of the valley, and looked up. The grey sage-brush and the blue-grey rock around me were already dyed in shadow, but high above me the canyon walls were dyed flame-red with the sunset, and the Cliff-city lay in a gold haze around its dark cavern. In a few minutes it, too, was grey, and only the rim-rock at the top held the red light. When that was gone, I could still see the copper glow in the trees along the top of the ledges. The arc of the sky over the canyon was silvery blue, with its pale yellow moon, and presently stars shivered into it, like crystals dropt into perfectly clear water. I remember these things, because in a sense, that was the first night I was ever really on the Mesa at all—*the first night all of me was there*. What that night began lasted all summer. . . . I can scarcely hope that life will give me another summer like that one. Every morning I wakened with the feeling that I had found everything. . . . And at night, I used to feel that I couldn't have borne another hour of the sun's consuming light, that I was full to the brim, and needed dark and sleep."

It is an extreme experience, I know, but let it serve. I am not suggesting that men and women should always be enjoying the exhilarations that Tom enjoyed in the Indian Cliff-city, even though I believe there could be no happier way, perhaps, in which to spend one's life. But I am suggesting that Tom found one way of real living, a way vastly different from these ways thrust on us by practical men, and a way full of satisfaction and loveliness. But how, one might ask, did the slaughter of pigs in Chicago tie up with that life on the rim-rock? Was there any tie-up at all? That is how the matter might be phrased in a coarse and brazen fashion. How did the building of the Tribune Tower in Chicago minister to the satisfactions, the personal dignity, of the men who carried it up? The deepest, most difficult, most urgent matter confronting our age is that of finding ways whereby, despite the duties imposed on us by our civilization—if not through or in those very duties—we may create significant living, and circumvent the current blasphemy—the blind, futile, ignominious, paltry flounderings of millions of human beings from birth to death; and do it in some manner as will comport with our safety, our essential productive processes, our place in the world at large, and the future generations.

IV

In days gone by, when the foundations of society were moved by the thrusts of Macedon and Rome, mystery religions arose to satisfy this need, and guilds and private brotherhoods emerged. Severe penalties were often laid on these associations by the rulers of the day and yet, in spite of legislation and proscription, the movement steadily advanced. The Orphic gospel, the Queen Isis and the Lord Serapis, the Great Mother of

Phrygia, the heroic Mithra, to mention no more, captured the adoration of millions. For these associations helped men in an hour of extremity. They served his longings for significance when many ancient modes had gone down before the armies and policies of his conquerors. "In the face of that world-wide and powerful (Roman) system, the individual subject felt ever more and more his loneliness and helplessness . . . isolated man seemed in its presence reduced to the insignificance of an insect, or a grain of sand." Yet when men met in the temple of their patron deity, ate a common meal, bought a place in the brotherhood cemetery, or passed through the streets arrayed in the colors of their guild, the meanest member felt himself lifted for a moment above the dim, hopeless obscurity of plebeian life. Christianity served in the same manner. Each believer was transformed into a principal in a drama of cosmic proportions, and so was saved in a measure through his affirmation of the mystery and importance of his earthly life.

The summons is to happier wisdoms. Though we are but incidents in planetary evolution, aimless spawn of atomic change, may we not provide for the releasing of The Unshared Life? Perhaps we grope even now towards that goal. Yesterday, writes Henry Seidel Canby, we would have articles signed Anon, but Anon has now passed away. "It may often be vulgar, this glorification of the capital I," he proceeds, "but it is not explained by calling it vulgarity. What we are encountering today is a panicky, an almost hysterical, attempt to escape from the deadly anonymity of modern life, and the prime cause is not the vanity of our writers, but the craving—I had almost said the terror—of the general man who feels his personality sinking lower and lower into a whirl of indistinguishable atoms to be lost in a

mass civilization." Possibly the Eucharistic Congress held in Chicago last summer demonstrated the same terror and desire. And the continental wailing over the death of The First World Sheik! Were not the multitudes lamenting the loss of one through whom they had obtained the significance they craved for themselves?

Yes! we want something finer than that. We desire something more attractive than these lunch-hour religions, occultisms, empty sensationalisms, that flower in our midst. They are but weeds growing in stony places. Yet how shall our common want be gratified? The occasion calls for the coöperation of all students and lovers of men that business and every other thing may be subjugated to the welfare of The Unshared Life. We look for the establishment of that coöperative endeavor. We wonder if the Unitarian church will lead that daring venture. Some day, we trust, a new life shall dance and sing beneath the ancient skies, and Earth's children exult in mightier liberations, loftier joys. May that trust be translated into projects for its actualization. May we share in the enduring vision, the linked endeavor, the ready sacrifice, by which alone such living shall arise.

XV

HUMANISM AND THE GOD WITHIN

Frank S. C. Wicks
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Humanism and the God Within

Frank S. C. Wicks

My thought may be fittingly introduced by lines from Emerson: "That only which we have within us can we see without us. If we meet no Gods it it because we harbor none."

Ecclesiastical architects, finding their edifices weak, in danger of collapsing from the weight of roof and arches, place flying buttresses against the walls of their churches. They resort to external supports.

So the church, finding itself weak, has turned to external supports instead of strengthening itself from within.

Man, in his weakness, has looked for strength beyond himself. He has conceived of a God who would buttress his endangered life.

Beset by temptation, struggling against adversity, threatened by danger, suffering in body, mind or soul, he has bent the knee in prayer expecting that from this God strength and healing would come.

It must be admitted that the faith of men that there is a God beyond themselves who cares for them has helped many a man in times of weakness, just as a crutch is sometimes necessary when strength of limb fails.

But how much better if the limb be so strengthened that the crutch may be thrown away; how much better if a man can find divine strength within himself rather than expect it of a being above himself.

I am not denying that there is a God above, watching over us with tender solicitude, ready to give us strength in our weakness, help in our trouble, though I find the doubts gather when I see a suffering child, cursed at birth with a loathsome disease, inherited from the iniquity of another, or when I see a saint tortured and dying by inches, or when I see the many pitfalls that beset the human path.

I do not think my children would call me a loving father if I let them suffer when I might relieve them; if I punished them when someone else was naughty; if I did nothing for them until they fell upon their knees and prayed to me; if they had to beg me each morning to be good and kind; and then, if they did not call me by the right name, condemn them to eternal hell.

That is the way God has been presented; one who needs to be praised and prayed to.

Am I taking your God from you? Well, if your hold upon God is so weak that he may be taken away I am quite willing.

After I have plunged you into a sea of doubt, you may swim to land and thank God he has given you strength and skill that enable you to swim.

What I am contending for is that you will never find a God above you until you have found a God within you; only when you find love welling up in your hearts; only when you discover yourself to be a moral being will you conceive of a moral being above you.

Only when you discover your own strength will you find that the strength of the universe is pouring through you.

We know now how the popular gods were made. Their substance was human breath and as evanescent.

Men have projected into the heavens a glorified image of themselves and called it God. Seeing him in their own likeness they have turned complacently to their mirrors and said, "He hath made us in his own image." Jehovah of the early Jews was an omnipotent Jew; he loved only Jews and hated their enemies; he brought victory to their arms; he was ready to commit any crime to enable them to possess the land of another people. What were the lives of Egyptian babies if by killing them he could free his people?

As the Jews became better their god became better, until the prophets conceived of a god who was as good as they themselves, a lover of righteousness.

The Greek gods were only magnified Greeks. They did all that a Greek would do if he had the power. On the whole these gods were a bad lot, given to earthly amours, jealous of each other, reflecting all human vices. Zeus owed his throne to killing his father who tried to kill him.

The orthodox Christian God was made in the same way. Already his throne is tottering. The God who loves only Christians, who has devised enduring tortures for all who do not accept some dogmatic formula, is bound to fall as men become better and more enlightened.

Where he lives he has been made over into the image of the gentle and loving Jesus, not a maker of hells, but a builder of eternal mansions.

These older gods have been destroyed by the line of Prometheus, friend of man. The Promethean astronomers put an end to the gods of miracle; the men of science put an end to gods outside of the universe; Darwin put an end to the god of Genesis; Jesus put an end to the god of hate.

What I am trying to show is that the gods were first framed in human minds and hearts before they took on an independent existence beyond human life.

I would have you turn from the thought of an external god and look elsewhere. Put away your telescope; stop peering into a microscope; take away that stethoscope from the breast of nature. Would you find God? Ask yourself, first, "What do I find divinest in myself?"

Is it a love of truth, of goodness, of beauty, a love of these as they appear in lives about us? Certainly this love is divine. It gives us strength; it nerves us to every task; it enforces our sense of duty; it welcomes sacrifice; it turns a brave face to every danger; it knits us to our kind; it warms the heart with sympathy; it welcomes children into the world and cares for them with untiring devotion. That is, it does all that a god can do. Why not call this Love, God? It is not the infinite God as yet, but since it recognizes no limit, it is on the way toward infinitude.

To the question, "What is most divine within me?" Jesus made answer, "Love." With Keats, it was Beauty; with Shelley, Love of Mankind; with Herder, Reason; with Goethe, Liberty; with Emerson, it was Duty.

Love, Beauty, Reason, Liberty, Duty, each is divine, and they are one. They are like the prism, flashing all the colors of the rainbow, yet but different refractions of the one white.

Emerson says that "The fiend that man harries is love of the best," and he thinks we must needs love the best when we see it. What is this best that men love when they see it? Is it enthroned in a heaven above? No. It is regnant in the human heart.

You may return to your God above, if you will, but you will go in the direction pointed out by your love of

the best. Your Polar Star, making safe your voyage, is not in the sky but in your breast.

Christians have made no mistake when they turned from the Jehovah of the Jews and worshipped Jesus as God. I think the Deity of Jesus is the best of the Christian dogmas, but why stop with Jesus? Why not recognize the divine in other men? Has Jesus been the only lover; the only liver and teacher of righteousness; the only one to lay down his life for humanity? What fearful myopia! Can you read the life of Francis of Assisi, the finest flower of Catholicism, and not see another Christ? Can you think of your mother and not say, "Greater love had not Jesus?"

Whom do men really reverence and worship? No God in the skies, no God of the printed page; no Jehovah of Jewish revelation, but God-like men. They pay homage to a Gautama, a Confucius, a William of Orange, a Cromwell, a Washington, a Lincoln.

The instinct is a sound one. We must needs love the best when we see it in best men.

When we do not find it in men we create it in myth. We make a King Arthur, a Parsifal, a Galahad, and we are not content with our heroes until we have enveloped them in myth and legend as with Jesus, Washington, Lincoln.

When a man discovers the divine within himself and in human nature, the external gods fall from their thrones. The only throne left them is in the Kingdom proclaimed by Jesus, the Kingdom within.

A God regnant within the human heart is a God of power, doing all God-like things.

Let the old gods go. They have served their purpose. If you keep them at all, let them be as myths, breathing only in the poet's breath.

They are like the grass of summer, flourishing for a

season only to wither at last; like the rose of dawn that fades even as it blossoms, while the Great Reality, the life that gave greenness to the grass and sweetness to the rose, remains.

At last all the paths that man has taken to find God converge and are one. This inner vision of ideal perfection becomes our God.

Is it only a vision, only a fancy, dying with our breath? Has it no reality? If not, it is our work to make it more real,—creators we of a God who from everlasting to everlasting is God.

Max Mueller tells of a parable he learned from the lore of the East of how the gods, having stolen from man his divinity, met to discuss where they should hide it.

One suggested that it be carried to the ends of the earth and buried, but it was pointed out that man was a great wanderer and that he might find the lost treasure.

Another proposed that it be dropped into the depths of the sea, but the fear was expressed that man, with his insatiable curiosity, might find it even there.

Finally, after much thought, the oldest and wisest of the gods said, "Hide it in man himself, that is the last place he will ever look for it." And so it was agreed.

Man did wander over the face of the earth, seeking in all places his lost divinity before he thought to look within himself. At last he found what he sought; found it in his own bosom.

XVI

JUST BEING HUMAN

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Just Being Human

Frank C. Doan

> Though I speak with the tongues of men and of angels; and though I bestow all my goods to feed the poor; and though I give my body to be burned; but have not love, I am nothing. . . Love never faileth.

I

Some years ago, at the time when the late Thomas Mott Osborne was trying out his daring experiments in prison-reform and getting his astonishing results, a certain New York editor went up to Sing Sing to see with his own eyes what things were toward there. His mind was frankly skeptical, not to say supercilious, in its attitude toward this whole business of prison-reform. He looked upon it as merely a passing fad. This at its best; and, at its worst, as an experiment very risky to try in the then state of human society. As to Osborne, the editor felt that this soft-hearted man was giving these hardened criminals a degree of freedom which might easily grow to be a menace to society at large.

In a word, this sophisticated editor went up to Sing Sing that day to scoff, but he remained to learn. And he returned to New York a convert to prison-reform and

an ardent defendant of the Osborne methods. The story of his change of heart and mind, as nearly as I can now remember it in his own words, read like this:

"I went up to Sing Sing just to find out what was going on within its forbidding walls. *I found out!* I discovered one thing that caused me to pause in open-mouthed wonder. The prison-atmosphere I had felt on a former visit was not there any more. Before Osborne's advent I had seen the convicts moving about silently and sullenly, making me think of caged animals, some with hopeless expressions on their faces, others already meditating in their hearts some terrible vengeance against society at large. I now beheld human beings moving about, or working at their benches,—cheerful and outspoken, the light of a great hope on their faces and in their hearts an evident love of the man who was revealing to them the way of freedom and of joy in living.

"I set about to discover, if I could, by what reforms, by what methods Osborne had accomplished this transformation of the old prison-atmosphere, this seemingly miraculous softening of the convict-heart. I found no explanation—no rationale. He had, of course, introduced some much-needed reforms and in certain practical matters was methodic enough; but other wardens in other prisons, both before and since him, had done the same. Why do these others not get the same results? With the thought of finding out the answer to this very pertinent question, I went out into the prison-yard to inquire of the convicts themselves the secret of this man's grip upon their souls. Alas, they seemed to feel that I myself was impertinent in asking such a question! I interviewed convict after convict only to be met with a shrug of the shoulders, as much as to say, 'Why, we couldn't explain Osborne,—not in a hundred years to

the likes of you! He has no secret. The thing has been done; that is all.' And so I was about to leave, properly chastened by these convicts but without getting the information I had come up the river to find. Finally, as a last resort, I stepped up to one of the men, the most case-hardened of them all,—by his looks evidently a 'sub-normal'—but in whose eyes I thought I saw the light of a secret understanding. And I said to him, 'Tell me, what in the world has this man Osborne done to you fellows anyway? He seems to have no method, no system, no secret even. And yet he has contrived to transform darkness into light before you. Is he a magician, a miracle-working god, or what then?' Well, after a moment's hesitation the old man turned to me,—I was surprised to see tears streaming down his wizened cheeks,—and said brokenly, 'Why, Osborne, he hasn't any secret. He isn't any wizard, any god, or anything of that kind. *He's just human*, that's all!'

"Verily, the foolish shall confound the wise! It remained for me, the lettered and skeptical editor, to learn from the halting words of this old moron the secret of Osborne's power over these outcasts from human society, and to teach me faith in the man himself. He was just human, that was all."

II

Just being human! In this simple but soul-searching phrase by which that old man explained, the best way he knew how, Osborne's greatness lies the secret of all human greatness. It consists in just being human in one's way of living this human life of ours.

After all is said and done, after all the philosophy books have been read, after all the lectures and sermons about life have been taken in and digested, that is what

we all are, is it not,—just human beings together? Perplexed, all of us, by the same human problems. All of us alike seeking for some light upon the path of this human life,—light and strength and wisdom and things like that. Divided against each other by the same human passions,—greeds, envyings, animosities and things like that.

Yes, but uplifted, all of us in our better moments, by the same human hopes, aspirations, dreams. Generous, all of us, at times almost to a fault. Affectionate, all of us, ready to die for those we love, ready to bestow all our goods to feed the poor, ready to give our bodies, if need be, to be burned, a willing sacrifice in any great cause of justice.

In short, ready, all of us, and quick to respond to any and every appeal to our better impulses.

Now, this is human nature. A curious mixture of good and evil, if you will; a seeming contradiction of motives and passions. On its one side, how like a beast,—marred by all manner of ugly passions, dragged down again and again by all sorts of criminal propensities! But, on its other side, how like a god,—filled to overflowing, brimful of a spirit of justice, love, good will toward all men!

This is human nature!

Osborne, they say, had a "way" with criminals. Yes, he did; and what was true of Osborne in his way with these outcasts is likewise true, in the last analysis, of every one of us in all our human relations. To live, as he did, a complete life, free and happy, prosperous and useful, in every real sense of the terms prosperity and utility, all in the world any man need do is to go ahead and live, as he did, live like a human being, following after these nobler, these diviner passions, which are as surely in us all.

III

A word or two of concrete experience will serve better than many hours of abstract discourse to make clear this simple philosophy of "just being human."[1]

Some years ago I was campaigning here and there in the interest of a certain Child Labor Bill.[2] One night I found myself addressing a rather smug congregation in a large city church; which is to say, they were well-meaning enough but spiritually blind. I was trying the best I could to get them to see the proposed bill just simply from the human point of view. By way of example, I told them how in the sulphur-match industry an average of two children every day died from the poisonous sulphur fumes which were a necessary accessory to this deadly business. They sat there, I must say in all fairness, politely enough and mildly interested. But, as I could see from their faces, they were quite unmoved by the recital of this iniquity. They were listening, but not like human beings! Nothing I could think to say touched home with them. . . . Now, in the course of the evening, I kept noticing two little children sitting all alone in the front pew, beautifully dressed, lovely to behold, as unspoiled children always are. At last I turned to that audience of listless listeners —it sounds theatrical, but I ask you to remember that I was desperate—and I said to them, "What would you good people think of me, and what would you do to me, if I should suddenly leap from this chancel, seize

[1] These several incidents happen, all of them, to have fallen within the author's own field of experience. This fact at once explains and apologizes for the personal references in what follows.

[2] This bill was later enacted into law, only to be declared unconstitutional by, if my memory serves me, a four to five vote of the Supreme Court.

these two little children and beat their brains out against this altar back here? . . . I know what you would do to me. You would take me out of this church and string me up to the nearest lamp-post; or, more mercifully but none the less horrified, you would hurry me off to the nearest mad-house. 'This man is insane,' you would cry. 'Criminally insane.' And yet that in effect is what the sulphur-match is doing to little children every working day of the year!" Need I say that those well-meaning people—parents most of them—no longer sat there spiritually blind? The words had struck in! And they went away to their several homes, very silent and very thoughtful![3]

Now, that is just being human.

A similar experience. Some years later when making an investigation of the cranberry bog situation in New Jersey, I was told of one owner who—with entire sincerity, be it said—defended his business on the ground that berry-picking in the bogs was really a fine vacation for these children who came from the slums of Philadelphia. This same man was very thoughtful and silent when asked, "How would you like to have your own child take such a vacation and become one of the bedraggled, bleeding, asthmatic, eczematic, rickety children of the bogs?"

That again is just being human.

Another time I was sitting with a Dutch friend on a park bench in The Hague. An almost unbroken procession of women of the street was passing us by. My friend—again, be it said, with entire sincerity—was defending the Dutch system of licensing its public women; there is no hope anyway of abolishing this "most ancient of all human professions," he said, and the best we can do is to control it this way in the interest

[3]The sulphur-match industry has now been abolished.

of the public health; and so on . . . I did not argue these points with my friend. I knew it would be no good. But I also knew he had a sister just coming of age and who was the apple of his eye. So I said to him finally, "All right, my friend. If this is so necessary and excellent a practice, why don't you go down to the place of registration and take out a license for your sister to serve the lusts of men and to promote the health of this great city?" He was very angry with me at first. But he was honest enough to see the point. And he, too, was very silent and thoughtful as we walked away together out of the sight of that ugly market-place.

That is just being human.

One morning a man came forward at the close of our church service and asked for the privilege of signing our church book. This man had been coming there regularly for several months. Often we had greeted each other in the vestibule, passed the time of day, talked about the weather, and all that. I knew him in all these different ways. But all the time I had kept wondering what was on this man's mind, what secret was imprisoned in his heart. For I could see that something was troubling him . . . Well, after he had signed the church book, he turned to me—we were alone there—and quietly said, "You are my minister now, and I think I ought to tell you that I am a murderer." Now, what could I say to that man? What could I say then and there, I mean. I did follow up his story and learned that it was all true. He had done a murder, and was at that time living under an assumed name in a hut he had built with his own hands in a forest across the river from New York, in New Jersey. All I could say, all that it was given me to say to him, all I could think to do was just to be human about it. And

so I turned to him and said, "Well, my brother, there is not one of us but has had murder in his heart. The only difference between you and the rest of us is that we have never done the deed. Did not a greater than any of us say one day, 'He that so much as is angry with his brother is a murderer in his heart'?"

That is just being human.

IV

We are all human beings together. Who are we, even the best of us, that we should stand judging even the worst of us? We may not steal. We may not commit adultery. We may not do a murder. We may never have committed a single one of these many sins of the flesh. But who among us is not guilty of sins of the spirit—sins a thousand times more devastating to the soul of a man than these sins of the flesh, bad as they are? Sins of intolerance, of self-righteousness, of evil-speaking, of an irritable temper, of a melancholy mind, of self-pity—pitying ourselves for these very weaknesses of the spirit, and excusing ourselves when we ought in all conscience to face these weaknesses like a man, like the human being we all are at heart, and cast them out of our lives into outer darkness forever!

There is one sin of the spirit a man should be more afraid of committing than any other, more afraid of it because it is so plausible in its aspect and so insidious in its approach to the human soul. It is to sin against the holy spirit of humanity. Self-righteousness, whose other name is Hypocrisy! Thanking high heaven that one is better than other men; that one lives better than other men; that one can think better than other men; that one is holier than other men. Self-righteousness! Hypocrisy! O, how the Galilean despised this sin

against the holy spirit of man! how he condemned it in words the most terrible and the most merciless that have ever fallen from human lips!

V

This, then, is the test—the humanist's test shall I say?—of all real greatness of spirit in man. How it does level down, how it does level up all men into a real equality, a genuine democracy of all souls! By this test no man is any better at last than any other man, or any worse either. We are all human beings together!

Is there a criminal-brother anywhere in this whole wide world, seeming as if a willing victim to all the lowering instincts and passions of his all-too-physical body? How like a beast! So we are apt to say yes; but, we are apt to forget that it is not his fault—not altogether. Some one, sometime, somewhere, has failed to treat that man like a human being. Some one has despitefully used him, kicked him when he was down. Sometime an injustice has crushed and taken the heart out of him. Somewhere along his way of life, the cup of cold water has been snatched away from his panting spirit. Some one has failed to lay a helping, healing hand upon him when his soul was sick, nigh unto death, within him. Some disease, it may be, inherited from his guilty father; some disease, it may be, caught from this present-day decadent body-politic; it is this that has unfitted him for a completer, nobler life. It is he who has been robbed; cheated out of his rightful heritage from his own earthly father, or from "humanity," the mother-matrix in which we are all equally conceived and bred and born. Some one, somewhere, sometime has treated that man like the scum of the

earth! Find that some one! Perhaps it was I, perhaps it was you? For, these things even the best of us, well-meaning but spiritually blind, do do, albeit unconsciously and with no idea what we do and with no intention of harming any human soul. Find that some one, I say, and you will find the guilty party—the man who once failed to treat another man like a human being!

How dark this shield, you say! Yes, dark enough. But there is a brighter, converse side to it. If you and I are responsible, at least partly, for whatsoever is ugly and evil in this "common humanity" of ours, we are not the less creditable for whatsoever is lovely and of good report. Is there a man in this whole wide world who is noble in all his ways, lofty in all his thoughts, generous, tolerant and understanding in his heart, living how like a god? Ah, yes there are thousands and thousands of this human kind in this up-looking, onward progressing generation! Unheralded, mute, inglorious, they are still the salt of the earth, the leaven which is slowly raising this whole lump of humanity, a light to lighten this darkened age, to lead the peoples of the earth through the present wilderness of appearances into the realities of their own soul.

Now, why have these rare souls become as the salt, the leaven, the hope of the world? It is not to their credit, not altogether. Take any such soul. Search long enough and understandingly enough, and you will find some one—perhaps it was you, perhaps it was I—who, somewhere, sometime, once treated that man like a human being! Believing all sorts of fine things about him, expecting all sorts of noble actions from him, hoping all manner of god-like things of him. Perhaps it was a father he fairly worshiped in the days of his youth. Perhaps it was some understanding teacher, the

memory of whom has been with him through the years, and whose now "invisible presence" is still his stay. Perhaps at one time he caught, never to lose, the spirit of one of the truly human souls of the past—Socrates, Buddha, Jesus, Saint Francis, Tolstoi. Perhaps the present discomforted soul of humanity has itself touched his heart with its need of his strength, his wisdom, his love—even his. Who can say? But we can say with great assurance that some one, somewhere, sometime, has treated that man like a human being, like a child of the Most High. And, treated like a child of the Most High, he has become a child of the Most High!

VI

Is any one looking for a philosophy of life, one which always "works," one which will bring him contentment of spirit, peace of mind, joy of heart? The secret is here. Just be human in your way of taking human nature—your own and that of your fellowmen. Human, I mean, in this high degree in which all great souls have been and are: human in your condemnation of all injustice, all self-righteousness, all hypocrisy, whether in others or in yourself; gently human in your understanding of the weaknesses, the follies, the sins of our common human nature, by the alchemy of your own human spirit transmuting this common clay into pure gold; and patient while about it, steadfastly patient with all men—with others as well as with yourself, forgiving them all their debts, forgetting all human faults—theirs as well as your own, seeing through all their and your own evil deeds, underneath all the surface scum of this human life to the good which is surely present in every human soul! This is what I love to call the Eternal Presence—a purifying Presence which, though

often concealed by impurities, is none the less deep-hidden within this common humanity of ours. Do this, just being human about it, but constant in your sense of this Presence within you of the Most High, and you will find your own soul, your own unconquerable, imperishable soul. You will discover the unconquerable, imperishable soul of your fellowmen. Yea, you will feel within you, as a very Presence, the unconquerable, imperishable soul of the Eternal—that Presence which no metaphysics has yet succeeded in revealing, no systematic philosophy ever yet made clear, no skepticism ever yet contrived to conceal from the sight of understanding souls.

VII

Asked the other day to what "school" of philosophy I adhered, and not wishing to seem to evade the question, I replied plainly, "Being a humanist, I am therefore not of any 'school.'"[4] When pressed for a fuller answer and still wanting to avoid the very appearance of evasion, I replied, "I am a humanist, as it happens, not of the British and American order but of the 'Continental' spirit;—the spirit of a Lessing, a Herder, a Kant (he of the 'Kritique of the Practical Reason'), a Fichte, a Feuerbach."

Asked another day what was my religion; or, to put it more exactly, what was the *least* religion I could get along with, and again not wishing to seem evasive, I replied, "My religion is made up of many 'over-beliefs.' These beliefs I dare say you, my skeptical friend, do not share, if indeed you do not flatly reject them as

[4]The moment humanism becomes a "school" of philosophy, it ceases to be humanism and becomes no better than a game of wits or what, if anything, is worse, a "system" of thought.

'unproved.' I do accept them because they 'work' for me in my way of life. I feel free to do this, because there is nothing, thus far, in what you call 'exact knowledge' and 'experimental data' to disprove them. Should these 'over-beliefs' ever come into contradiction to well-established 'facts,' I would, of course, reject them all. One would have to live without them. It would be a very colorless life, but I suppose one would go on living somehow. But there is one over-belief which by its very nature cannot possibly come into conflict with the 'brute facts' of life. And this one happens to be the most precious of them all. *It is belief in human nature.*[5] Call this an *over*-belief, if you will. Only remember that if the world is torn asunder, gashed and bleeding with hatreds as it is this day, the reason for its sorry estate is that men and nations have *under*-believed in each other—an under-belief amounting to positive *dis*-belief. Witness class-consciousness, racial antagonisms, world-war and all the other antipodal differences which divide mankind today, as it were, into two hemispheres of thought and feeling. It all comes from this under-belief in human nature. "Never the twain shall meet"? From this humanist point of view, the very question is a kind of infidelity—a lack of faith in human nature. An over-belief, a fanatic and irrational faith, if you will, in human nature—that alone can get over the equator that separates them and bring the two

[5]Perhaps after Kant we may call it a "postulate"; something it is imperative that a man shall believe in order to live at all. One does not forget that in his "Practical Reason" Kant brought in through the back door certain doctrines which his "Pure Reason" had already kicked out the front. But one may still accept in principle the "postulate" and use it in his life; the principle, namely, that there are certain things a man must believe in order to live at all practically. These he may postulate. The place to plant these postulates, we may add, is in the region of the Unknown where no rationalist can enter in to sow his seeds of dissension and no skeptic to sow his tares.

together.[6] For myself, I could, were it necessary, give up every over-belief and still contrive to live a happy, if not a complete life—every one except this over-belief in human nature. To expect all things, to go on hoping all things of this promising humanity of which we are all equally a part, to labor for it all one's years, spending every bit of one's human energy and every moment of one's time to the last drop, to the last hour: this, I submit, is an over-belief that can never be confuted, and ought never to be even so much as discouraged. This over-belief is the hope of the world today, the substance of things human, though as yet unseen.

This is human nature. This is religion. To feel an Eternal Spirit in this human nature of ours—brooding as of old in the hearts of men; seeking through us to throw some light upon this now darkened way of life; through us to bring healing to this broken and bleeding generation; through us to bring joy into this saddened humanity. This is religion, pure and undefiled.

VIII

And when all the brooding is over; when the Eternal Spirit has come into its own; when this commonwealth of light and justice and love has come to pass on this old earth, we shall find that the citizens of that new earth are still human beings, very like the rest of us here, as we are in our fairer, our truer, our diviner moments. Though we may by then have long since died in the body and departed this earth, we shall still enter in spirit into that society of all souls. And we shall know in our hearts, and be glad then in the knowledge that our fidelity while yet here; our over-belief, as it

[6] Mankind will then discover that an equator is a purely "imaginary line"!

may now seem, in human nature; our fidelity to the Most High which is even now working in and through our common humanity;—this our fidelity here, we shall then gladly know, did hasten in advance of and did prepare the way for the coming of the Eternal Spirit into its own in the souls of all men on this earth.

XVII

HUMANISM—RELIGION IN THE MAKING

Arthur L. Weatherly

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Humanism—
Religion in the Making

Arthur L. Weatherly

Religion is personal. It is the soul's struggle to unite itself with the infinite; an effort to get into right relations with reality. It is not a cult imposed by tradition, but the product of man's attempt to achieve the realization of his possibilities as a spiritual being. Herein is the fundamental condition of religious unity.

We find a common faith, an illuminating fellowship, in our diversity of faiths. The idealism of the present demands the recognition of the inviolability of individual religion. In the respect for one another's faith, the deeper and broader faith will be established in the hearts of men. But in this atmosphere of freedom, which in a large measure is here and now, men find a certain consensus of opinion, a real harmony of thought, a fundamental agreement in ideals of conduct. This unity of thought and action will not be imposed from without, but will be the spontaneous outgrowth of the relation of the free minds to the facts of modern life as revealed by scientists and interpreted by philosophers.

It will be a unity that is organic; that is, it will be constantly changing form and content. It will be a growth. Not being held in crystallized form by any external authority, it will be responsive to the develop-

ing thought of men. Instead of repressing and deadening spiritual life, as all unity the result of external authority does, it will be a constant source of mental, moral and spiritual inspiration. This unity, the unity of free souls, will be the basis of what men may well call a new religion.

We now stand in a position where we can see the new religion taking form. We are at a vantage point of history. The period begun with the Renaissance has ended. We are at the beginning of a new era, the era of the application of the principle of freedom to the life of mankind. We now recognize that the results of modern science, whose first apostle was Roger Bacon, belong to all the children of men. We now claim the right of every man to be his own philosopher, the interpreter to himself of the facts dug from the earth, found in the ancient records or discovered in the laboratory. Man now claims the right to use these to establish for himself the basis of his own faith. The men who hold the key to the future no longer depend on the book or the priest, but look to the innermost recesses of their own souls, for the light that will illumine the pathway of life. But all having free access to the same facts, all moved by the same vital impulse, all finding the assurances for their own faith in the faith of others will enter into a common life of devotion to truth and service.

The ancient religions were characterized by a zeal for external uniformity. The new will be characterized by a spiritual unity resulting from the innate tendency of the race to live together, in harmony. External authority breeds schism. Internal authority develops sympathy and coöperation.

This spiritual unity is destined to bind the race together in a holy and divine fellowship which no man

can break asunder. It is the basis of the civilization of the future. So great has been the zeal for uniformity that men have sought for it at any and all cost. They were willing to wither the soul or kill the body in order to accomplish it. In their ignorance they did not see that to compel love is to breed hate. No act was too cruel, no method too vicious if it only produced the end desired, uniformity.

They did not know, what we now know, that the highest uniformity is the outgrowth of the greatest diversity; that only as the souls of men are free can they walk together in brotherly unity. They did not understand the omnipotence of the eternal law of love which ever and ever through all the ages tends to bring all sons of men into one common family.

We now know how deeply the law of unity is writ in the very constitution of the universe. We now can see how the greatest spiritual achievement of the human soul is to respond to the appeal of this law.

Science has shown us how the gentle, kindly, loving races will—so surely as the law of gravitation operates to hold the planets in their courses—inherit the earth. The scholars of the world by patient researches are finding the foundations of a moral order in the heart of nature. Supernaturalism has had its day. It is in the natural order that men find the basis for their new faith. The facts, the inescapable, unanswerable facts that meet us on every hand, whether we look to the past or to the modern world with its vast complicated system of commerce and industry, compel men to recognize the triumph of sympathy over brute force, the efficiency of freedom as contrasted with slavery either of mind or body, and the supremacy of love over hate. In attaining freedom, men find the unity that endures forever and a day.

This unity in freedom lies at the basis of the new religion that is in the making, the religion of the future that will give us a new faith and lay the foundation for a deeper and clearer interpretation of life. It will be the condition of an ever-growing spiritual consciousness and an ever greater attainment of spiritual power.

The age to be, the age beginning, is one not for the establishment of a new cult, not for the securing of new truth to bind the minds and souls of men, but one which will open the door of opportunity for all men to enter upon an unending advance from truth to truth, from spiritual achievement to spiritual achievement.

Freedom of mind and conscience is the condition and the fundamental element of the new religion. No longer can it be looked upon as a negation of authority, or a mere expression of lack of faith. It is, on the contrary, the very life of the new religion that is to inspire men to a larger thought of self and the race. The free souls will, because they are free, attain for the future new and larger conceptions of man and his destiny. Men will see that without freedom idealism will be destroyed and the dry rot of formalism will prevail. But with freedom the souls of men will blossom and bear fruit as naturally as does the flower that blooms.

Unity through freedom is the very heart of the religion that is in the making. Its possibilities and ideals are now beginning to grip the hearts of men even more tenaciously than the ideals of any ancient religion. The prophets of this new faith—it will have no priests—will be all the people. They, in their collective activity, in the free play of mind on mind, in mutual respect and sympathy, will create a new temple, which will be all the activities of men, in which the race will work and worship. The shop and factory, school and home, the amusement hall and playground, will be dedicated to

the service of the higher and spiritual life of mankind; instead of being the business of a few, religion will be the life of all. Instead of belonging to church, it will belong to our common human experience.

In this free air all men will come to feel what now a few feel, that life at its highest and best, the aspiring life, life seeking to get into right relations with reality, is dominated by certain great ideals. To lift up these ideals so that all men may see them, to interpret these so that all men may understand them, to relate them to life so that men may know that they are a part of the warp and woof of the universe, is to have a part in the creation of the spiritual environment—the ethical conscience of the future. This is, in fact, to create a new religion founded on freedom and containing within it the conditions of the fundamental unity of the race. This is the challenge presented to us in our time. This is the divine adventure on which you may enter in this day and age. No buccaneer who sailed the Spanish Main in days of old ever faced a prospect more alluring, an opportunity so big with possibilities, so mighty in its consequences.

We can almost hear the blare of celestial trumpets and the thunderous salute of heavenly artillery as we see men respond to the call of the ages. This is the time of mighty possibilities, possibilities which are open to the many, instead of the few, to shape and mould the destiny of babes unborn and generations on generations yet to come. The responsibility of kings now rests on the common man, the average man. Those who today see the vision, who have slain the dragons of superstition, can joyously enter upon the adventure of the soul, can have a part in this great creative process. Those who are selfishly indifferent, who are absorbed in petty vanities and ambitions of the flesh, are doomed

forever to lose the chance now offered freely unto them. Now is the time and this is the hour for those who can serve to volunteer. They must have the faith that overcomes all things, and the courage that surmounts every obstacle.

First, freedom must be affirmed and reaffirmed. It will cost something to make this affirmation and more to loyally maintain it. Men new to freedom are like men long confined in a dungeon. When they come out into the bright light of the sun, they will be blinded and confused. They will act as drunken men. To be patient with these and generous, will indeed try the souls of the most brave. Disorder, riots and tumults will seem to be, as they now seem to be, the direct offspring of freedom. Men will be tempted to withhold freedom, because they fail to see that the evils are not a result of freedom, but of the lack of it. But those who have the vision will know and understand. They will comprehend that freedom, the law of divine progress, will not destroy itself any more than tornadoes will overthrow the law of gravitation. Even amid the cruel cries of the mob and the wild shouting of the demagogues, they will hold and hold firm to the fundamental ideal of freedom.

But to hold this ideal is not enough. The ideal without action is meaningless and void. Men must not only see the ideal of freedom, but also know how to use it. This means action. It is only through action that ideals have meaning and reality. Action must be based on the great facts of life, one of which is the social nature of man. Men do not attain their highest development alone. We must ascend from plane to plane together. So long as one soul is not free, the freedom of all is thereby limited. The new religion is social in that it insists that the higher life of one depends on the higher

life of all. The task set before those who seek to make the new idealism appeal with power to the minds of men is one which includes the making clear that we must lift the whole race to higher levels in order that any may ascend to the mountain heights of spiritual achievement. This ideal, once seen and felt, will make men realize that the slum, the cruel poverty, that debase and dishearten; the soul-destroying and body-killing child labor; all the conditions that rob man of a free opportunity for realizing the largest possible development, are a weight on the spiritual progress of mankind.

The second task for those who seek to embody the new religion in the social conscience of mankind, is to proclaim and interpret the ideal of action until men spontaneously and inevitably respond to its call. They then will seek in town, city and state, in shop and mill —in all the relations of life—to create those conditions which will give to all the most complete opportunity for fulfilling the possibilities of their lives.

The third great task is the interpretation of the law of sympathy. We are beginning as a race to dimly comprehend its significance. A few already have grasped the meaning of the great storehouse of facts which patient search in every field of life has brought forth. These know that the law of sympathy is as immutable in the social life of man as the law of conservation of energy is in the material world. We live and move and grow as a race, as well as individuals, as we obey the law of sympathy. The measure of the divine in us is the extent of our love. Insofar as we shut out from our hearts any human soul or any human interest, we shut ourselves off from the divine life. Of old, sympathy was thought of as a by-product of religion. In the new religion, it will be fundamental. Once we were religious in proportion to belief. The religion that is in the mak-

ing affirms that we are religious in proportion as we love. It is this that binds us together in families, in associations, in friendships, in cities and nations. It is love which when obeyed creates states and social order. It is the mainspring of progress and the heart of civilization. This has been made plain unto us by modern science. Its truth is attested in every field of human experience.

Already the feeling of sympathy has become so effective a spur to action that Plenty cannot rest at ease in the presence of Need. No normal man can eat with contentment of a superabundance of food if by his side stands a starved waif. The social conscience of mankind, with irresistible force, prompts him to give food to the hungry one. His sympathy will not rest until he acts. The new religion will come with the development of sympathy so that it responds, not only to the need at hand but to every known need in all the world, even unto the possibility of need, so that men will be impelled by this development of their sympathy to prevent even the occurrence of need. If any can be thought of as being cast into outer darkness, it will be the unsympathetic man. But no one will be cast out. It is the task of the new religion to reveal to all the significance and power of the law of sympathy.

The last of the fundamental tasks set before the creators of the new religion is the interpretation of the larger meaning of responsibility. With the widening thought of man comes a vision of life reaching on and on into the never-ending ages to come. In the present lies the future.

> You and I and that one yonder
> Nothing are, and nought shall be,
> But upon our aching shoulders
> Shall be built eternity.

"So in sunshine and in sorrow,
So in glory and in pain,
Shall we tend our little earth's plots,
Working to a vast refrain.

"For the unborn generations,
For the baby feet that come,
We shall rear a world to greet them,
We shall beautify their home."

Once we placed all responsibility for the future in the hands of the unseen powers. Once we made God responsible for the future. Then we shared the responsibility with God. Now we can see that we are the hands and feet of God. We are the creators of the future. A new sense of responsibility is coming to us which is lifting the race to higher and higher levels. To fill the minds of men with this new sense of duty, to make them realize that its authority is written in the constitution of the universe and that no man can escape or evade it, is the task of this day and hour.

It is for us to create the traditions, the ideals, the social conscience into which our children's children will be born. This is the ideal which will be more potent than any law in giving us social purity, in causing men to refrain from excesses and in impelling them to establish the environment which will of itself be the spiritual opportunity of the generations to come.

We recognize it as our absolute responsibility, to create for our own children the best possible opportunity for them to develop their highest and best life. We seek to protect them from cruel wrong and debasing poverty. The man who does not feel this responsibility is abnormal or insane. The new and larger sense of responsibility, when wrought into the social conscience of the race, will compel men to make every effort to create the best possible opportunity for all the children

of men. So long as any are deprived of their birthright of opportunity, it is the task of the new religion to make all men feel responsible for the welfare, not only of those of their own family but for the welfare of all the children of men.

These ideals of freedom, unity, action, sympathy and responsibility are here and now slowly but inevitably growing in power. Resting upon science and the experience of the race, they can withstand every criticism, whether high or low. When they become potent in the lives of the many, they will, by the cosmic energy inherent in them, sweep the race along to higher and higher levels, to mounts of vision of which we today scarcely dream, to spiritual achievements that are beyond our view. And this does not mean that men will abandon or spurn the past. We will not forget the great teachers that have illumined "the way" in all ages. Insofar as their teachings are in harmony with the great facts wrought out on the anvil of human experience, these will be carried on as sources of light and inspiration into the future. All who to the truth have been true, all who have dared and suffered in the long upward climb of mankind, will be canonized as saints by a grateful race. Confucius and Buddha, Socrates and Plato, Jesus and St. Paul, Isaiah and Amos, as well as a host of modern men and women, will be recognized as among those who, entering upon the divine adventure, helped to smooth the way for the generations to come. And will mankind forget that there is an unnamed and unknown host?

"Thousands who, weary and nameless, the straight, hard pathway trod," helped in the onward and upward progress of mankind. These will all inspire the men of the present. They will be the leaders of all ages.

For us is not only the task of seeing that we are living

in a wondrous age, that the sublime process of a religion in the making is here and now. The challenge, the divine challenge, to us is to lend a hand in this movement which is so great, so tremendous in its significance that it can only be measured in terms of the infinite. Not to respond to it, if we see it, is spiritual suicide. To respond to it is to find ourselves in the grip of infinite forces, in the swing of eternal movements, and this is to live, to live unto the uttermost.

XVIII

THE HUMANIST RELIGIOUS IDEAL

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The Humanist Religious Ideal

A. Eustace Haydon

In these days of the religious sciences, if one is to interpret religions at all he must do it in terms of our human, planetary quest. To gather the history of religions of the planet into a single sentence, one might say that it has been all, all the long labor of it, the effort of human groups to wring from their environing, natural world a satisfying life. It has been the unconquerable thrust of the spirit of man for realization, for the good and complete life. There are some who delight to picture that brave battle of the ages as dark tragedy. It has been rather an epic.

In our solar system, with its thousands of millions of miles of span, our little planet is almost lost in solitude; yet astronomers tell us that the solar system is merely a point of light in the vast deeps of the stars; that in those illimitable spaces are stars so far away that light from them reaches us only after thousands of years. And beyond our universe are others, universe beyond universe, until the mind reels, staggering into those unimaginable paths of eternity. Yet here on this tiny, little lost world, forgotten by the timeless stars, man has been bravely battling for life, trying by co-operative effort to build a home, a satisfying, beautiful

home for the Children of Earth, striving, in spite of crushing defeats, to entrench his values in a none too friendly world.

The religions of the world tell the story and they tell almost the same story in outline. They show how man's ideal of the good life slowly enlarged from the effort to realize satisfaction of merely physical desires to aspiration for higher spiritual qualities. Man came to value friendship, joy, beauty, love and loyalty more than mere material things. They show that man's crude early efforts to understand environing powers rose by stages until high philosophical concepts of ultimate reality emerged. They show how man's naive technique of control, by magical forms and ceremonies, gave way to better understanding and at last to science, a nobler method of mastery in the service of the spiritual ideal. Through all the religions of the world we trace the story. Defeat dogged the footsteps of every human group down all the weary way. Man did not have the knowledge or the tools necessary to master the planet. He did not know how to control nature. He did not understand human nature. He had no means to harness material things to the spiritual ideal. In some religions men turned from the actual world to find reality behind it; in some, the ideal was projected into the divine guarantor who was trusted to provide it beyond this troubled life. Even though broken and beaten man clung to his dream. The glory of the human is that the spirit of man refused to be ultimately defeated; each new generation of the human family, heir to the endless struggle, snatched up the standard to set it farther in the face of chaos and the uncertain future. Underneath all, always, was the basic thing—the need of living. The shaping force of religions was this desire of human beings to live and to live in the fullest way.

The fundamentals of religions are not in ideas, nor in ceremonies or institutions or forms. The true fundamentals are those human relationships in which men find joy or despair, happiness or sorrow, defeat or the thrill of victory, the expression of mind and will, the joy of creative work or bondage, the sense of futility or the honor of service well done. The urge for satisfying human relationships is the shaping and controlling factor in the development of religions. This demand for full and joyous living breaks old shackles of idea or custom and broadens religion out into new exfoliations of thought and ideal.

Today, in all the religions of the world, old bonds are being broken under the pressure of the forces of the modern world. Men everywhere see the history and future of humanity in a new light. The history of religions reveals to modern thinkers the drama of the past. The history of morals, of law, of institutions shows that each of these is rooted in the service of human living. Even human nature itself is seen to be what it is because of man's effort to adjust himself to the natural and social environment. Human nature is intimately related to the unfolding and transformation of the planet itself. More important, for the modern world, men see that new scientific insight and power have created instruments of civilization which have broken down all the old separations of the planet, broken the barriers which kept peoples apart in safe aloofness and so bound the whole world together that the problems of every little state in remote hinterlands are the problems of all mankind. It is a new world. The religions of the peoples must needs feel the pulse of the new life.

Since the world now has a common science, common problems, the realization has dawned that the religious ideal must be one. If we are to find, in the modern world,

the way of life which will yield joy and beauty and creative power; if the age-old quest of historic religions is to find embodiment today it must be an effort to realize the good life as a united humanity. It must involve not one group, nor one race, nor one nation but gather into its service the coöperative energies of the whole human family. The separated paths of religions are united and oriented to a common goal. Hence the modern Buddhist liberal preaches the religion of humanity. The evangelist of Islam proclaims the gospel of peace, of internationalism, of the brotherhood of man. The leaders of China guide the forces of their renaissance toward humanism. The modern Christian liberals refuse any longer to be bound by dogmas, to be harnessed and shackled by the traditional ideology and rite and forecast the future of religion in terms of human values, social, economic, political and international. The fundamental religious problem of the world is the subjection of all resources, intellectual and material, to the service of the spiritual ideal. The religions of mankind have come by devious ways down the centuries. Through the ages they have hardly known each other. Today they meet in the unity of a narrowed world, in the light of modern knowledge, to work together in the solving of problems common to all, to seek by coöperative effort the actualization of the common ideal.

In the approach to that task they have many assets denied to the prophets of religion in the past. The tools of science, the enlarged vision of science and the scientific attitude and method make a vast difference in program and in thought. It is possible now to think of the solidarity of mankind. It is possible to see all ideas and institutions of the past as relative to life situations now outgrown and to take an attitude of appreciation to-

ward them while deliberately refusing any longer to be bound by them. It is possible to expect assent to the demand that human life today shall be allowed to formulate its own world view in the light of modern knowledge, to project an ideal of religion for this age and to embody the ideal in vital forms suitable to the enlarged aspiration and needs of the new world. This emancipation from eternal truth and sacrosanct institution is a great gain for the creative religious life.

Another element which enters into the actual background of the modern religious ideal is the experience of the western world with the creations of science. We have seen science become a Frankenstein monster. We have seen the creative power of science get so completely out of human control as to menace the citadel of civilization. We have seen machines threaten to destroy the very spiritual values man has achieved in his long toil of the ages. Scientists, lacking the religious interest, may sell their knowledge for the creation of specially privileged groups to the destruction of the chance for life of millions. Science, applied to material things in the form of machines is able to drive restricted groups or races to the exploitation of all the less advanced peoples of the world. The earth has rocked in convulsion because of an era of machine-economic madness ending war. Some gloomy seers, in the mood of Augustine as the Barbarians poured over the old civilization of the Mediterranean, are fearful of the capacity of human spiritual power to harness the new forces, fearful lest man may forever continue to sink under the ruins of his laboriously built cultures. Even the sanest of men recognize the menace of scientific power. Robert Morss Lovett has said: "The modern scientist has control of forces capable of destroying the whole structure of civilization within a very short time and

there is no philosopher, no statesman, no prophet of religion wise enough to persuade him not to do it." The problem of religion then is clear. Science must be humanized. As a united humanity we must formulate our religious ideal in terms of a reorganization of the social structure of the world so that all scientific knowledge and the resulting economic power shall be bound to the service of the shared life of the race.

This new religious hope carries in the heart of it the old quest of the ages. As our fathers sought the satisfying life thousands of years ago so we still seek, but the vista of vision is wider and the problems more appalling. We seek the elimination of evil not an explanation of it. We can no longer sit idly by, lulled by the anaesthetic of faith, while the evils of a maladjusted social order overwhelm millions of our fellows, while those who come smiling into life with high hopes go down defeated and crushed to futile death. The modern religious ideal must guarantee to the children of men a free opportunity for full life, the values of personality, the satisfaction of being creative factors in a worthwhile world, the thrill of responsibility of sharing in a real way in the making of a progressively better culture, the joy not only of sharing the values of the past, the hopes of the present but also of creating, in thought and act, elements to enrich the future heritage of man. A united humanity, served by scientific knowledge, master of material things, organized about an ideal of a shared life which will make possible the opportunity for satisfying living to every individual soul—this is the religious goal to which the old religions of the world are moving.

But it is not enough simply to hope. It is not enough to see the ideal. Even to give complete allegiance to it may be futile. It is quite useless to build a philosophy

of religion or a philosophy of life if we cannot put that ideal into human customs and habits and institutions. Beautiful dreams may easily be built. The really significant thing for religion is the creation of a society in which life will be lured to take on beautiful forms. Religion then will undertake the task of transforming the social structure in the interest of the vision. It must begin with analysis to discover what are actually the controls of human behavior. The problem is to put into the place of the present custom and habit the way of action which will embody the coöperative ideal, to find a method of establishing the attitudes which will make loyalty to the common good a natural thing; to make of education a method of producing creative, thinking individuals eager to share and to serve; to make of government a means of facilitating the realization of the opportunity for life for all; to make of the economic structure a method of subjecting to the service of the higher life all material resources and all scientific instruments. It is a supreme challenge to social psychology. All men recognize the failure of the ancient religious technique; all are equally anxious to overcome the evils of the modern era. There is a growing consensus as to the ideal and the method; but no one knows enough to chart the ways of the future. We have at least realized, however, that nothing is won unless the social order is so organized as to build the attitudes which will channel action in the line of the flying spiritual goal, realizing concrete values in the coöperative solution of problems as they arise. Religion becomes idealism in action under the guidance of intelligence, using the tools of science.

Since religion has become by necessity the quest of a satisfying life for all races in a shared world, it seems reasonable to think that the religious ideal will include

an organization of humanity about the ideal—that we shall have a mind, a heart, a conscience for the world. In the effort to deal with the problems which are larger than those of any nation or people we have been forced to international organizations of many kinds. The threat of war has been foremost among the influences urging to world organization. When we have come to a realization of our common interests and have seen that the ideals of religion are now the same for all mankind; when we see that the task is to master nature and human nature so as to make of the earth a happy home for man's transient life, to direct human affairs so as to make possible a satisfying life for all, it does not seem too wild a dream to think that we may create a soul for the world. It would involve a mind for the world—the creation of a body of the best scientists, men expert in the special sciences, who would train upon the problems of mankind the highest knowledge of the age and project solutions in the light of all available facts. The world has blundered through the centuries from tragedy to tragedy. It is time now to put purpose into the future history of humanity, to move into the coming age, step by step, at least in the full use of all the wisdom available to man. Such a world organization would also have a providential care over the unfortunate sufferers from the unmastered forces of nature. The heart of the world could be embodied in organizations to care for such victims of nature to direct education in the backward sections of the earth, to distribute the values of medical, sanitary and industrial science wherever there was opportunity or need. Around the new religious ideal we might set up a conscience for the world—a body of the acknowledged noblest sages of the peoples, chosen not to dictate, nor to legislate, but simply to say, in regard to problematical situations involving the peoples—

"This we think, in the light of the worthiest traditions of the past and in the light of the present need and ideal, is right." It would be difficult to escape the consensus of such a conscience; it might serve to orient the public opinion of mankind. Though it seems now like a fanciful dream, the concentration of the best knowledge of the earth, the best wisdom of the race, upon the problems which must be solved in common if they are to be solved adequately at all, seems only to be practical sanity.

On the background of the history of religions the modern religious ideal claims loyalty. The quest of the good life today is seen to involve the harnessing of all resources to the service of spiritual values. There does not seem to be any reason why the remediable evils should mar the lives of men, least of all war or the possibility of war. There seems to be no reason why we should condemn millions of the sons of men to hopelessness and despair, to poverty and vice and crime when we know that these things are the product of social conditions which may be remedied. Some social philosophers have said that 95 per cent of all the evils men suffer are the result of faulty social organization. The religious ideal seems to challenge to the creation of a free coöperating democracy of splendid individuals, who, sharing the common heritage will at the same time accept responsibility and find joy in serving and beautifying the common life. Too long we have been blundering, groping in the shadows. We can no longer neglect the use of the knowledge we possess. The vision became insistent. No longer may be comfort ourselves by saying that it has always been so, that man is not equal to the task, that human nature is weak and instinct with selfishness. The first maxim of social science denies it. Today religion has come to full conscious-

ness of its planetary task. Today over all the world, religious leaders are rallying the peoples to try once more to realize the ancient ideal of a brotherhood of man on earth, to build, before the fall of the final doom, a glorious era of spiritual culture shared by all men.

It may be a daring dream. World-weary philosophers of the ancient religions gave up the hope; world-denying saints sought the ideal in another world; sage theologians put their trust in God and despaired of the powers of man; practical men, laughing at the religious vision, deliberately mould the world to their will. The time has come to actualize the religious ideal by the united energies of mankind directed by creative intelligence. Never before in the history of the religions did men see the task so clearly. Never before in human history did they have in their hands the scientific tools they now possess. Never before did they have the eyes of science to see and analyze the problems as they can now do. Never before was it possible to control material resources as it is now possible. Never before was it possible to gather human energies about a task as it is now possible to organize it. Never before in the history of the world did the outstanding leaders of the great religions see the religious task and ideal through the same eyes and in the same terms as they do today. It may be that the future may realize the dream and lure that glorious music out of life which has eluded and escaped the toiling children of men through the long centuries of the past. Religious men will at least enlist for one more effort to make spiritual values dominant in human civilization, to embody in world organization the religion of humanity.

PRINTED BY
R. R. DONNELLEY & SONS COMPANY
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